THE EXPOSITORY TIMES.

Notes of Recent Exposition.

THERE is a story about a distinguished divine whose little daughter said to him one day, 'Daddy, I can follow you when you say you believe in the Father and the Son, but I simply haven't a clue when you talk about believing in the Holy Ghost.' A lot of people are like that. Theologically, they are Binitarians. Belief in the Holy Ghost means little or nothing to them. Of course, they are wrong, theologically. You cannot expound the Christian doctrine of God without reference to the Third Person in the Trinity; for right from the beginning Christians discovered that they could not express all that they meant by the word 'God' till they had said, 'Father, Son *and* Holy Spirit.'

Any theologian therefore who can make belief in the Holy Spirit a living and vital thing deserves a word of praise. Professor George CAIRD, D.Phil., who has written the third volume in the Oxford University Press's *Primer of Christianity*, is one of these. His book, which costs 6s. 6d. net, is entitled *The Truth of the Gospel*, and what he has to say there about the Holy Spirit is relevant and excellent.

Someone once sought to explain the doctrine of the Trinity for beginners in terms of three short phrases: 'God everywhere; God there; and God here.' (We will pass by the objection that it seems to smack of 'modalism.') Professor CAIRD's first point is that belief in the Holy Spirit means belief in '*God here.*' God did not go into retirement after the first Easter Day. Ever since through the Holy Spirit He has been at work bringing to full fruition all that Jesus accomplished. Christ's triumph on the Cross was decisive, and the final victory of good over evil is assured; but the mopping-up operations remain. God has not left us, however, to complete our own cure or to bring our own war to a successful conclusion. He is here now, as the Holy Spirit, to help us in the battle.

His second point is equally simple, obvious, and important. The Holy Spirit means God *at work*, and at work through human personalities. 'To believe in the Holy Spirit is not enough. It is like believing in electricity without being connected with the power station. The Christian life is a life lived by the energy of the Holy Spirit.' What are the characteristics of the Spirit's working, and how shall we recognize them? Two New Testament phrases help here. To begin with, the Holy Spirit is 'the Spirit of Jesus.' Where we find men and women reproducing in their own lives some of the characteristics of Jesus, there the Spirit is at work. The second phrase is 'the fellowship of the Spirit.' Solitary Christianity is a chimera. The Spirit creates a fellowship; and where we find all sorts and conditions of people showing Christian 'together-ness,' there again the Spirit is at work.

Sometimes (adds Dr. CAIRD) we can see the work of the Spirit best in retrospect. But let us quote his own words. 'When we make a decision about a course of conduct, we are usually conscious that it is only our decision. But when we look back and see the choice in the perspective of the years, we may realise that the Holy Spirit was guiding us all the time. We do not notice our hair growing from day to day, but periodically our own pride or the sarcastic remarks of the rest of the family will persuade us to visit the barber. Our growth in grace is equally imperceptible, though not always so rapid. But we may look back and see a progress that was not of our planning.'

To these two points (God here, God at work through men) Dr. CAIRD adds a third. *By the Spirit's fruits we may know Him.* If we ask what are these fruits, we have St. Paul's list for an answer: 'Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance' (Gal $5^{22f.}$). But the Authorised Version which we have quoted hardly does justice to the Greek words. Take 'joy,' to start with. It goes deeper than pleasure or mere animal good spirits. When you are climbing a mountain (the Cairngorms or Great Gable) the shocking weather and your

bodily fatigue may conspire to make you wish you were comfortable at home ; but deep down in your heart you know that everything is utterly right and that you would not for worlds be anywhere else. Joy is like that. It goes deeper than the outward circumstances of life. It comes to those who face whatever life has in store for them in the confidence that God is in control and can make all things gloriously right. What is ' peace ' ? It is the cessation of hostilities. It is the end of the war waged by rebellious man against the will of God, the deep peace of reconciliation. And ' long-suffering ' ? Just long temper, which is the opposite of the short one so many of us have. ' Gentleness ' means ' considerateness towards others,' as ' goodness ' means ' generosity.' ' Faith ' here is not the trust we put in God, but trustworthiness, good faith, reliability. ' Meekness ' means not the offensive humility of Uriah Heep, but dependence upon God and quiet acceptance of whatever God may send. ' The two men most famous for their meekness are Moses and Jesus, neither of whom could be accused of tameness or false modesty. A meek man is humble before God but not about God.' ' Temperance,' too, is another word which has come down in the world. It is not ' tee-totalism ' ; it is self-control in everything. We come last of all to the first in Paul's fruits of the Spirit—' love.' ' Love in the New Testament is not *Eros* which is desire, whether it be, at its lowest, sexual craving, or at its highest, ' the reaching out of the soul after intellectual beauty.' It is not *Philia* which is the bond of friendship which links together kindred spirits like David and Jonathan. It is *Agape*—a love, which gives without counting the cost, without expecting anything in return, without asking whether the gift is deserved. *Eros* is all take ; *Philia* is give and take ; but *Agape* is all give.

These then are the fruits—the marks—of the Holy Spirit. When you see them in Christian people, be sure you have seen the Spirit at work.

It has always been one of the glories of scholarship that so much fine work appears in periodical literature, and one of the tragedies that so much of it remains buried there.

We have at the moment five such periodicals before us. The October issue of *The Frontier* has two most interesting features. The first is that by far the greater part of it is given up to articles on Palestine. In an article on ' The Future of Christian Education in Palestine ' Denis Baly declares that the great problem of Israel is to weld into some kind of unity the huge heterogeneous mass of immigrants, in a situation in which the incomers are far more numerous than the community ; and he sees in education the main instrument towards attaining such a union. In his article entitled, ' The Joy of the Whole Earth,' C. Witton-Davies points out how almost every Church in Christendom is represented in Jerusalem. At the moment they are very far from being in peace and brotherhood ; but none the less that situation is not only a tragedy ; it is a challenge because, just because all the communions are represented in Jerusalem it is possible that Jerusalem may become the very place where longed for unity is attained and may once again be in a very real sense the joy of all the earth. There is a long report of the great Essen Assembly of the German Protestant laity. There ten thousand delegates came together. There was a miner from the Ruhr who made to the clergy the blunt appeal, ' Don't preach us dead ; preach us alive.' Among the many reports that of a sermon by Dr. Niemöller on the four anchors necessary to withstand the shipwreck of our age stands out. The four anchors are the four great statements that ' the powers of this world have not the last word, Jesus Christ is the Lord of the world, to Him we must cling, of Him we must bear witness that He is the only Lord,' that ' He has a plan for the world,' that ' this plan is not just a beautiful abstract idea but one that He is working out at all times and places through His living witnesses in the Church,' that ' He calls us to work with Him here and now.' That, indeed, must have been ' fell preaching.'

The November issue of *Theology* is notable for an extremely important contribution by Father A. G. Hebert, S.S.M. In this article he examines the Old Testament conception of the Daughter of Zion ; he then examines the New Testament references to Mary, the mother of our Lord, and beginning from the Magnificat he expounds the theory that New Testament writers spoke of Mary in terms of the Virgin Daughter of Zion. He finds in this idea a possible explanation of the puzzling question, why the LXX translators rendered *ha'almah* as ' virgin ' in Is 7^{14}. This is an article of first-rate importance. The conviction it carries will depend on the mental reaction of the reader to the whole idea of symbolism. But in any event, here is a really original contribution to thought, and a line which must be followed out.

In the October issue of *The Hibbert Journal* there is a graceful tribute to Dr. L. P. Jacks on the

occasion of his ninetieth birthday; and in it one of the most interesting articles is by Dr. JACKS. In the article he joins issue with Dr. Vincent TAYLOR. Dr. TAYLOR had made the statement that, much as we may admire Loisy's stand against Papal domination, his importance as a New Testament critic is negligible. Dr. JACKS rushes to the defence of Loisy. Loisy inverted the time order of the New Testament story. Instead of the order the gospel story, the epistles and the final apocalypse Loisy would begin with the apocalyptic message, go on to Christian preaching not by Galilæan Jews but by Hellenized Jews who had never heard of the Virgin Birth, the Sermon on the Mount, or even of the empty tomb, 'which Paul himself, whose teaching was founded on the Resurrection, seems never to have heard of either.' He would then end up with the writing of the gospel stories. In this way he would account for the rise of Christianity as 'a growth from within, a natural evolution under laws of the human spirit, with which miracle had nothing to do, and which external events may have helped to shape, but of which they were never the originating cause.' That indeed would be true if Christianity was a natural human evolution. Not even Dr. JACKS can rehabilitate Loisy. There is also an important article by Dr. S. G. F. BRANDON, entitled 'Tübingen Vindicated?' He seeks to return to the conflict in the Early Church between the Jewish and the Gentile section. The solution of that conflict really came from the destruction of Jerusalem and out of that crucible came the synthesis of the Gospel according to St. Mark. This is indeed the Tübingen outlook with the date pushed back until the whole process is conceived of as happening a hundred years earlier than the Tübingen School believed.

The September issue of *The Modern Churchman* is of quite exceptional interest because it prints the papers which were read to the Annual Conference of Modern Churchmen, whose subject was 'Towards Christian Reformation, Re-assessment and Restatement.' Every paper is of surpassing interest but very specially that of the Rev. D. E. H. WHITELEY on 'The Religion of the New Testament Writers.' He believes that had not the Fathers of the second to the fourth centuries 'translated' Christianity into contemporary terms it might have become a Jewish religion. He insists on the continuous necessity of retranslation in this sense. He takes two Old Testament ideas, the story of creation and the story of the origin of sin. In the Old Testament these are what he calls 'Flash events.' That is to say, they are happenings of a moment. Nowadays we have a dynamic instead of a static idea of life and we see that creation is not a flash event but a process still going on, that sin is not founded on a flash event but is still seducing men. He then applies this principle to the conception of the Second Coming. In New Testament thought that is conceived of as a flash event. But, Mr. WHITELEY asks, Can we not think of it also as a process and every advance contributing to it, until the final consummation comes? There is a wide avenue of thought opening out here.

In the October issue of *The London Quarterly and Holborn Review* there is an article entitled 'A Christology of Love' by Dr. E. L. ALLEN. Dr. ALLEN sees that in the Johannine thought Christ desired that the union of His Church with Himself should be precisely similar to His own union with the Father, and that that union is to be achieved by love, not only our love to God, but also our love to our fellow-men. Perhaps the most interesting section of the article is the section where he finds the key to John's Christology in the idea of 'extensions of the Divine personality.' We see such extensions in the Old Testament in the Angel of the Lord and the Name of the Lord, which are, as it were, 'the other self of Jehovah,' integrally united to him yet with a certain quasi-independence. Therein, Dr. ALLEN thinks, is a key to the Johannine conception of the Logos.

Certainly after a perusal of current periodical theological literature one is left with the thought that in this country theological thought is not only alive but intensely vital.

Ministerial Training and Vocational Needs.[1]

By the Reverend Matthew Black, M.A., D.Litt., Ph.D., The University, Leeds.

Within the past generation or two there has been a tendency, in all our Churches and Colleges, to stress the vocational aspects of ministerial training, practical subjects such as Pastoral Duties, Public Worship, Religious Education of the Young, etc., not indeed at the expense of the academic side, but as an essential complement to it in any education for a full ministry. At the same time, there has been in some quarters a certain amount of criticism of the teaching of the academic subjects themselves, as being out of touch with the realities and needs of the working ministry. In 1943 a Commission was set up by the General Assembly of the Church of Scotland to review, in consultation with all presbyteries and with the famous 1939 Commission on the Interpretation of God's Will in the Present Crisis, the Divinity curricula in Scottish Universities; more than one-half of the presbyteries were of the opinion that less attention should be given to the Biblical languages and more to the study of the English Bible and to Biblical theology in the wide sense.

It may help us to understand the problem, if we glance briefly at its history in the practice of some of our great Communions.

Traditionally, theological education has been almost exclusively academic, with only a grudging recognition of the needs of the pastoral and preaching offices. This is not true of your Methodist tradition, where, I understand, vocational fitness and training have been stressed from the beginning. To mention one aspect only: I believe that the selection test for candidates laid down by the Methodist Conference of 1797 read: 'Have they had any fruit of their labours? Have any been truly convinced of sin and converted to God by their preaching?' I do not know if this test still applies; for a young man it is a severe test. But however premature it may seem, it does put the emphasis on realities. In the Church of England, largely under the influence of the Oxford Movement, greater stress has come to be laid on the spiritual preparation of candidates; and the fine atmosphere of disciplined obedience and prayer in some Colleges and Clergy Schools never allows the student to forget that theology is concerned with religion. Here we have the authentic tradition of the great spiritual Fathers of the Church. 'What will it avail thee,' wrote Thomas à Kempis, 'to engage in deep reasonings about the Trinity, if thou be . . . displeasing to the Trinity? . . . If thou knewest the whole Bible by heart and the sayings of all the philosophers, what would it profit thee without the love of God?' It was also under the influence of the Oxford Movement that a Chair of Pastoral Theology was established in Oxford in 1847; it has been placed on a much broader basis in 1950, as a Chair of Moral and Pastoral Theology, and Canon V. A. Demant's Inaugural Lecture on *The Scope and Responsibility of Pastoral Theology To-day*[2] is a brilliant and searching analysis of the needs of the modern pastoral office. (Dr. Demant's predecessors have not all been so happy in their pronouncements; one of them used to give his students such advice as this: 'Do not visit your parishioners on Monday—it's Washing Day; they will not be pleased to see you, and the steam can be very unpleasant.') Scottish Faculties of Divinity have been the last to recognize the importance of the practical subjects. Until the late nineteenth century, the New Testament itself, the supreme vocational document, was not taught in the main centres in its own right (it was previously included in Reformed Theology, and taught by the Professor of Divinity), and even then it was introduced under the somewhat forbidding name of Biblical Criticism. It was not till 1929, the year of the Union of the Churches, that Chairs of Practical Theology were established in all Scottish Universities.

This movement for reform in post-Reformation theological schools was sadly needed, and the tides are still flowing in the direction of a more realistic theological curriculum. In the United States, they have been running so strongly that in many Colleges theological curricula have broken loose altogether from traditional moorings. Hebrew and Greek are no longer compulsory; it is not even necessary, I am told, in Harvard to profess Greek for the B.D. In their place there is a bewildering variety of new vocational subjects; if a student proposes to become a country minister he can study 'rural sociology,' or he may take a course in 'counseling,' a kind of modern equivalent of the old mediæval subject where theologians discoursed *de casibus*, practical situations in the light of Christian teaching (the origin of our word 'casuistry'). All this seems to me to hold even greater dangers than the traditional training; and these dangers are not confined to the United States.

There can be no substitute for the old disciplines,

[1] Inaugural Lecture delivered in the College Chapel, Wesley College, Leeds, on 13th October 1950.

[2] Clarendon Press, 1950.

with Biblical theology as the foundation. The Scottish Commission prefaced its proposals for reform with the significant sentence : ' It is agreed that the Divinity course must continue to include a satisfactory training in the fundamental disciplines.' ' Deep theology,' as Faber once reminded us, ' is the best fuel for devotion '—and one may add for preaching too—' it quickly catches fire, and when it is kindled, it burns long.' We must not overlook the practical subjects, but we dare not neglect the fundamental disciplines.

This does not, however, mean that the traditional subjects must continue to be taught as they were in the past, or that they cannot be more closely integrated with the work of the ministry. Dr. Thomas Chalmers, of Scottish Disruption fame, used to declare that we must get ' the theology of the Chair transmuted into the theology of the pulpit.'

But how can this be done ? How best can you, as theological students, ensure that your academic studies will have real relevance and bear fruit in your ministry ?

Before I attempt to answer this question, there is something else, just as important, I desire to say. You are all looking forward, perhaps a little impatiently, to your ministry, and you are anxious now to get on with the job of preparing yourself for it. Your ministry will be the poorer, however, if your education in this College and the University of Leeds is nothing more than a narrow training for a profession.

Ideally, theological training should be preceded by a general subjects course in Arts. The reason is that general education is just as important a background for any profession as specialized training. In your three privileged years you will not neglect this wider aspect of your preparation for an acceptable ministry. You will seek to build up an intellectual capital of general knowledge, communicable knowledge, which will enhance your value as a social being, and not just the kind of knowledge which Hazlitt defined as ' that which none but the learned know ' (he added that a man might be able to translate a word into ten different languages, and not know what the *thing* denotes in any language). This kind of education I need scarcely add is not all to be got between the pages of a text-book. In a recent address our Vice-Chancellor, Mr. C. R. Morris, speaking of the unique opportunities of the modern student, remarked that, never again in their lives would they find, within the space of a few acres, sometimes even in a single room, so many people with such diverse interests and all devoted to the things of the mind. It is a unique opportunity, which, like your common life together here in College, will not come again. Those of you who can will make full use of everything of this kind the University as well as your own College can offer you, in the University Union and its societies as well as in the University Library. For it is in this atmosphere of talk and debate that your own mind will be fructified.

Many of us would welcome an even closer liaison between all our Theological Colleges and the University, where both College and University place their resources even more fully than at present at the disposal of all students of theology. We of the University Department of Theology welcome this session your Principal's decision to accept the Head of the Department's invitation to lecture in the University itself. It has not only relieved an intolerable burden in a Department which is in fact doing the work of a Faculty, but it gives to all our students the benefits of the ripe scholarship of one of the leading New Testament scholars of our day.

I turn now to my main question : How can you best ensure that your studies will be relevant to your ministry ?

One ought to be able to assume that they will be primarily concerned with the Christian religion. But this is unfortunately not always so. Some forty years ago Dr. Selbie of Mansfield College, Oxford, wrote : ' The great danger of our day is that there should be a divorce between theology and religion. We must keep the two together.' That danger is always with us, for there are so many fascinating subjects within the field of theology in the wide sense, which have nothing to do with religion. These subjects have their place in a liberal theological education, but it can never be a central place.

The danger is less acute nowadays than it was fifty years ago. The time is past when Colleges and even Universities were concerned to produce what Dr. James Martineau once described as ' that sad spectacle—the *connoisseur* in religions who knows all about religion except the thing itself, who has mastered every theory about God but has not yielded himself to the Infinite Reality.' This return of the academic prodigal, and the trend generally towards a restatement of Christian truth and a reinstatement of Christian values, has received remarkable expression in such recent books as Professor Herbert Butterfield's *Christianity and History*, or Sir Walter Moberley's *Crisis in the University*. Modern theology, too, has been converging from all angles—Biblical, historical, philosophical—on the central theme of the Christian revelation. All this is full of promise for your ministry—and for your preparation for it in College and University.

Your business will be to plan and co-ordinate your studies so that the main emphasis shall be

placed on the Christian religion and Christian theology. I believe it is possible to go one step further. You are all looking forward to becoming preachers of the Christian gospel; and there is no need for me to remind you in this College that 'the motive of the preacher is the salvation of the hearer.' Your theological studies, like your preaching, should be given an essentially evangelical bias and content. They should aim, first and foremost, at enlarging your understanding of the gospel in all its manifold aspects and relations in thought and history.

The scope and purpose of both Old and New Testaments is summed up in the familiar German phrase, *Heilsgeschichte*, the history of salvation, and the New Testament begins with the birth of One called Jesus, because He came to save His people from their sins. In all your theological studies you will seek to magnify this central interest. Your New Testament exegesis will naturally centre on it: you will see the Old Testament as a preparation for the gospel in thought and history, and study in it such great themes as the Election of Israel, the Servant of the Lord, the Son of Man. Church History you will view, not just as an appendix to *Heilsgeschichte*, but as its continuation down to the twentieth century. All theological roads, in fact, worth travelling will take you to this Rome—or rather to Jerusalem and to a 'lonely Cross upon a lonely hill.' For it is only as, in and through your theological studies, as well as in your personal lives and experience, you enter into a deeper understanding of the wonder of God's mercy in His dealings with us, that you will ever be able to communicate these things to others—at any rate over your own personal signature.

For the study of this great theme you will require a certain amount of what might be termed mechanical equipment, such as textual criticism, Hebrew or Greek. Do not despise or neglect these subsidiary subjects; they were never intended, at any rate for theologians, to become ends in themselves.[1] But Hebrew and Greek are useful servants. Commentaries by themselves are blunt instruments for dividing the Word of God. In his *Table Talk*, Martin Luther once likened the Word of God to a pearl locked up in a casket, the sacred tongues. To open the casket, it has to be unlocked by two keys, Greek and Hebrew. To be able to do this does not mean that you must become experts in Hebrew or Greek, but you must acquire some vocational skill in their use. Far more is demanded of your fellow-students in the sciences and in medicine. Your theological studies must be religious, and they must be evangelical: but they must also at the same time be scholarly.

There is a cloud, at present perhaps no bigger than a man's hand, which shrewd observers of the theological weather have been noticing. It is a tendency in some quarters to despise or neglect the ideals which inspired the Biblical scholarship and theology of the late nineteenth century. In many respects it is true that this was a period when theology was wandering in the wilderness. But these years, if they were years of idolatry and apostasy (and they were not entirely such) were also years of trial and discipline. The danger of the modern school is that, with its head too much in the clouds, it ends up by falling into the pit of dogmatism. We must carry into our new theological outlook all that was best in the old ideal of theological scholarship, a scrupulous attention to philology, text, and history. The promulgation of the dogma of the bodily assumption of the Virgin is the logical outcome of an uncritical and unhistorical theology.

You will not become scholars, but you must in your theological studies learn loyalty to the scholar's ideal. With your eyes on *Heilsgeschichte*, you will not lose sight of the facts, and you will cultivate the scholar's devotion to them and his absolute intellectual honesty. You will learn that Biblical theology, or indeed any theology worthy of the name, does not turn a Nelson eye on disturbing but relevant facts; that Scripture has a meaning which is not to be twisted this way or that to suit next Sunday's sermon. Such a habit of mind once formed will enrich your preaching ministry; and, as a scholar, you will never shrink from the toil which a true sermon demands.

You will, in this way, seek to bring your studies, especially of Scripture, into the service of your preaching. Ministers have been known to confide that they are often at their wits' end for a sermon. The reason may sometimes be that, in the words of the woman of Samaria, 'they have nothing to draw with and the well is deep.' The well of all Christian preaching is Holy Scripture, and it is a well to which you must go regularly, and with the proper equipment for drawing inspiration from it. I know no better plan than a systematic reading of the Old and New Testaments, in the case of the New Testament at least in the original language. You will then get the best out of commentaries. The foundation of your preaching will be the Word of God, rightly divided in your hours of study.

'No Scripture,' says St. Peter, 'is of any private interpretation.' Scripture, rightly expounded, is not any single man's reading of its meaning, but the Word of God. It is this Word of God, which

[1] The Report of the Scottish Commission was: 'What is important is knowledge of the religious and theological content of Scripture; knowledge of Hebrew and Greek is valuable chiefly as a means to this' (*Reports to the General Assembly* [1944], 278).

has been the guide and inspiration of Christendom for nearly two thousand years, and not any private interpretation of your own, which you will be privileged to expound. You may again and again despair of your own efforts to do so: but you will find in the effort that you are not unaided. The Holy Spirit will disclose to you, as He has done down the centuries, the fullness and adequacy of God's Word for human needs. You will find, if you pursue your sacred task as faithful servants of the Word, that it is indeed 'sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit. . . .'

One last point. The sum of St. Paul's advice to the youthful Timothy was, 'Take heed to thyself. . . .' St. Paul does not begin by saying that Timothy should take heed to his education or to his theological studies. 'Take heed to thyself and to the doctrine,' he says, but doctrine comes second. 'Take heed to thyself. . . .' There is no place where personal character is more severely tested than in the Christian ministry; and no place where strength of character is more necessary. But it is not just of personal character St. Paul is thinking—it is of something much more fundamental: 'Take heed unto thyself, and unto the doctrine: continue in them: for in doing this thou shalt both save thyself, and them that hear thee.' John Wesley once commented in his Journal, *miror aliquem prædicatorem salvari*, 'I marvel that any preacher is saved.' It is possible to be an expert even in *Heilsgeschichte*, and yet a stranger to the central Christian experience and the fundamental Christian loyalty. It is this which must be the living centre, first of your personal life, and through that of your whole ministry.

Literature.

A THEOLOGICAL LEXICON.

WHEN, in 'the apocalyptic year' of 1918, Karl Barth published his *Römerbrief* and 'threw a bombshell into the camp of the theologians,' he inaugurated a revival of Biblical theology of which, during the last thirty years, we have had many notable tokens. Among them was the great Theological Lexicon of the New Testament, begun in 1933, now in its fifth volume and, since the death of its first editor, Gerhard Kittel, now being completed under the direction of Gerhard Friedrich. But this monumental work has, from the ordinary reader's angle, two grave disadvantages: first, it is in German; and second, it is frightfully expensive. For a long time now some of us have been saying: 'Could we not possibly have something in English like it, only on a smaller scale and at a reasonable cost?' Now our wish has come true. The book has been produced. It is called *A Theological Word Book of the Bible*; it is published by the Student Christian Movement Press; and it costs 25s. net.

It is a splendid bit of team-work. The captain is Canon Alan Richardson, D.D., and his team of thirty includes about a dozen Anglicans, some eight Presbyterians, four Methodists, three Congregationalists, and two Baptists. They include such well-known names as A. G. Hebert and A. M. Ramsey, Norman Snaith and C. R. North, John Marsh and W. A. Whitehouse, G. S. Hendry and Matthew Black.

In his Preface Dr. Richardson defines the aim of the book—to elucidate the *theological* meaning of the main Bible key-words, using the R.V. as a basis and transliterating all Greek and Hebrew words. While historical, geographical, and archæological matters are not ignored, the primary interest is theological. But if the book is such a denominational variorum, may we not expect to find all sorts of dissonant view-points? No, for the contributors, whatever their ecclesiastical labels, are united in the conviction that the key to the Biblical revelation is to be found in Christ, who is the proper subject of both the Old and the New Testaments.

Does the book fulfil the high promise of its Preface? Having dipped deeply into it, I have no doubt that it does. To be sure, one or two of the contributors disappoint me, theologically speaking; some of the articles, for example that on 'Life,' seem unduly short, while others, for example that on 'Spirit,' seem disproportionately long for the size of the book. But, taking it by and large, it is an uncommonly fine achievement, and several of the articles seem to me to be in the 'Alpha plus' category. J. K. S. Reid's little essay on 'the Virgin Birth' is one of them, and so is C. E. B. Cranfield's discussion of 'Love.' I also liked Dr. Richardson's treatment of the Fall (see 'Adam') and Professor Hendry's very able (if intransigently Barthian) essay on 'Revelation.' 'Righteousness,' a very chameleon among words, as New Testament scholars know, is excellently handled by Professor Snaith, and Professor North is just the man to write on 'Sacrifice.' I would

like also to thank Professor Marsh for his admirable discussion of the Bible idea of 'Time'; but if I go on particularizing I shall be unfair to others, and this review will never end. Among the points of interest I note that F. J. Taylor takes 'blood' in the New Testament as symbolic not of life released (so Westcott and others), but of violent death, and Cranfield follows Dalman in taking the bread-saying at the Last Supper to mean 'This is me.' Inevitably, slips appear here and there (on p. 176 Isaac Watts is misquoted, and on p. 268 Mount Hermon apparently loses 2000 feet); but these are mere spots on the sun.

Twenty-five shillings may seem a lot of money; but when you remember that Kittel now costs about £6 a volume, the new Word Book, which harvests so many of the gains of Kittel, must appear excellent value. This is a book which every minister worth his salt theologically ought to have; it will do his preaching more good than many volumes of ready-made sermons.

A. M. HUNTER.

THE MOFFATT CONCORDANCE.

The publication of the *Concordance of the Bible in the Moffatt Translation* (Hodder and Stoughton; 52s. 6d. net) is a really notable event. If there should ever be written a special litany of thanksgiving for those who have rendered signal service to Biblical studies surely the earliest producers of concordances would find a high place in it. The first Latin concordances were the work of Anthony of Padua (*c.* A.D. 1200) and Cardinal Hugh of St. Cher (*c.* A.D. 1250). The first Greek concordance was the work of the Lutheran Sixt Birk and was published in A.D. 1546; but the Greek concordances really go back, as so much in Biblical scholarship does, to Erasmus, and to his *Tamieion* (A.D. 1638). The first English concordance of the New Testament is that of Thomas Gybson (A.D. 1535); and the first concordance to the whole English Bible is that of John Marbeck (A.D. 1550). The makers of concordances could hardly begin their work until the dividers of the text had finished theirs. It was Stephen Langton who, *c.* A.D. 1220, first divided the Latin Bible into chapters and it was Robert Stephens who in his fourth edition of A.D. 1551 first inserted the verse divisions because he wished to make comparison easier with the Latin of Erasmus which he printed on the outside of the page, and the Latin of the Vulgate which he printed on the inside of the page. The erratic quotations of the Early Fathers, and even of the New Testament writers themselves, are often to be explained on no more recondite grounds than that they were quoting from memory because they had no concordance, and because a thirty-foot papyrus roll was not a handy thing to consult for a reference.

A Concordance to the Moffatt Translation has long been a very great need and we welcome with open arms this volume. There is an Introduction which seeks to stress the need for using new translations and which makes a good deal of the unintelligibility of the older translations. But the Introduction goes a good deal too far. It would almost go the length of discarding the old translations, and especially the Authorized Version altogether. 'A certain number of people will always be found reading the Authorized Version for its literary excellence, just as a certain number of people will always be found reading "The Anatomy of Melancholy" or "Urn Burial" as much for their style as for their matter; but the vast majority will not be strongly moved by the plea of literary excellence, and will certainly not be persuaded to the regular and systematic study of an archaic book on the grounds that it is unparalleled for the dignity and beauty of its language.' That is entirely to miss the point. People do not read the Authorized Version for its literary excellence; they read it for its *associations*. Let any one at a funeral service seek to read the twenty-third psalm or the fourteenth chapter of John or the end of the eighth chapter of Romans in a modern version. If he does he will see not comfort but bewilderment on the mourners' faces.

For all that, there is a continuous need of new translations. That is so because the New Testament writers wrote in *Koine* Greek, the language of the everyday, as any study of the papyri will abundantly demonstrate; and therefore if the initial effect of the New Testament is to be repeated it will need to be given to every generation in its own language. This is doubly so in a generation which for some curious reason has, in certain quarters, returned to the belief that the Authorized Version of A.D. 1611 and none other is the inspired word of God.

It is the claim of the compilers that there are in this concordance between sixty and seventy thousand references and that each verse is represented by two or three key words. From a more or less haphazard test some curious results emerge. Moffatt translates Jn 14^6 thus. 'I am the real and living way.' That text is not to be found under 'way' nor yet under 'living' but under 'real.' Moffatt translates He 12^1 thus. 'Therefore, with all this host of witnesses encircling us. . . .' This text is not to be found under 'witnesses' nor yet under 'host,' but under 'encircling.' But such inconsistencies are bound to be found in any concordance other than one as complete as Young's.

The value of this volume would have been

increased incalculably had the Greek and Hebrew of each word been printed beside the word. If the concordance is to be used in any scholarly way at all that is absolutely essential. Yet in spite of all the criticisms that may be made this is a volume which will be of infinite use both to the scholar and the preacher alike.

The most interesting Introduction is anonymous, but it makes reference to Mr. W. J. Gant as having had much to do with the compilation of the concordance. The book is of a handy and usable size and the type used is a joy to read and a delight to the eye. Doubtless it was impossible to produce it more cheaply, but it is a great pity that it costs 52s. 6d., a price which will put it well out of the reach of many who will wish to use it.

WILLIAM BARCLAY.

PROBLEMS OF REUNION.

Problems of Reunion, by the Right Rev. A. E. J. Rawlinson, Bishop of Derby (Eyre and Spottiswoode ; 9s. net), is a collection of papers read or published in various connexions within the last few years dealing with theological issues involved in recent schemes for Christian reunion. They are based on the conviction that the divisions within Christendom have the nature of sin for which all concerned have a measure of responsibility, and the aim is to assist recovery of the balance of truth and restoration of the wholeness of Catholicity.

The writer is one who can speak with some authority, having been prominent in conference with official representatives of Lutheranism, Presbyterianism and the English Free Churches ; and while he stands firmly by historical Anglicanism he takes ground on which discussion is at least possible. Thus he is prepared to admit the part played by the will of the ' godly prince ' in English retention of the episcopate, and makes no stiffer claim than that the belief that the chain of episcopal consecrations went back to an original consecration of the first bishops by the Apostles ' whether it originally did so or not ' became ' a thing so natural as to be all but inevitable.'

Bishop Rawlinson is critical of *The Apostolic Ministry*, hints that all that Dom Gregory Dix has to say is not to be taken as gospel, and suggests that the general position maintained by Kirk and others ' rests on conjecture at too many points ' to be the basis for a theologically binding doctrine of the Ministry. One is glad to find him admitting that ' a certain tendency to idealize the Patristic Age ' has been an Anglican weakness, indicating that the doctrine of validity may require to be ' thought out afresh and with greater realism ' in the light of present ecclesiastical conditions, and agreeing that Protestant denominations are not correctly described as ' only voluntary associations of like-minded people who profess Christian principles.'

In the chapter on ' Intercommunion ' and elsewhere in the book thoughtful and sympathetic consideration is given to the Church of South India, and there are friendly references to statements of Lesslie Newbigin. The chapter on ' Christian Initiation ' is a useful addition to the extensive literature that is gathering around Baptism, a subject which is apparently becoming crucial both academically and practically.

Here and there the writer makes statements that cause hesitation, and one might remark that the explanation of the name ' Protestant ' on p. 29 is surely a little misleading, and that the account of Calvinism on p. 156 leaves much to be desired. The Anglican Church, as so often, is described as a ' bridge ' Church ; but the tendency within the Church of England to become established firmly on one side of the dividing stream seems to grow ever stronger, and other churches, including the Presbyterian, may with as much reason be called ' bridges.'

The book is welcome evidence that there are leaders in the Church of England who are capable of realistic views and with whom discussion of the problems involved is neither unprofitable nor unpromising.

G. D. HENDERSON.

THE ENGLISH INHERITANCE.

Among the books produced in 1950 one of the most rewarding is *The English Inheritance*, by Mr. G. Kitson Clark (S.C.M. ; 15s. net). Mr. Kitson Clark is a Fellow of Trinity and a historian of note. He is to be congratulated upon producing a fresh, independent, and arresting survey of the situation in which we find ourselves to-day. What is chiefly to be noted is that he concerns himself with the influence that the Christian religion has had in the formation of the English heritage, and with the possible results if that heritage be thrown away. There can be no more vital theme for discussion to-day, and that a writer of Mr. Kitson Clark's distinction should address himself to it is clear gain. This is a book to be carefully read and cherished, and it ought to have the widest possible circulation.

The word ' English ' is used deliberately, because it is with England he is specifically dealing, and not with Britain, but every corner of the British Isles can profit by what he has to say. ' What I wish to do is to select certain points at which the Christian religion has intersected the history of the

nation and helped to mould the national heritage.' He writes as a member of the Church of England, 'neither High nor Low Church, but of the despised undistributed middle.' Perhaps that is why he is so remarkably understanding when dealing with the Puritans and Reformers, and with the Dissenters of the eighteenth and nineteenth centuries. 'If one thing can be said with assurance it is this: Christianity has profoundly affected our habits, our philosophy, our institutions, but with many of our people Christianity is becoming a fading memory, growing more dim and more misty as each year passes. In such case it is well to look forward to see what the result of its disappearance is likely to be.'

The conclusions that Mr. Kitson Clark reaches are quite unmistakable. It is to the Christian religion that we owe our freedom. 'The freedom of Englishmen was held to be the object of the English law, it was the subject of the constitutional struggles of the seventeenth century. It was enforced, if also menaced, by the Puritan, claiming for himself a freedom which he believed to be endorsed by God. The Established Church believed that it protected freedom when it had to check the forces of superstition and enthusiasm, and acknowledged the rights of human reason; the Dissenter believed that he vindicated it when he attacked the privileges of the Established Church.' This passion for freedom in its turn was the fruit of the principle that is common to all Christianity: that every individual is a child of God, and valuable because he has a soul to be saved. It is made clear with a decided vigour of phrase that if this principle should cease to be acknowledged there is no reason why human beings should ultimately be regarded as having any rights at all. All this perhaps is clear enough already to the Christian apologist of to-day, but the truth may penetrate further than the voice of the pulpit or the lecture-room can reach when it is presented with an acknowledged authority that is buttressed by a literary grace and charm.

R. J. Wedderspoon.

PAPAL CLAIMS.

The very recent exaltation by the Pope of the legend of the Assumption of the Blessed Virgin into a dogma which every true Roman Catholic must unquestioningly accept makes the Bishop of Down and Dromore's book—*A Handbook on the Papacy* (Marshall, Morgan and Scott; 18s. net)—very much *à propos*. It is a rich mine of information for all outside the Roman Communion who wonder how much, if any, real or even plausible grounds there are for the claims that the Pope is the successor of Peter, is rightful supreme governor of the whole true Church, and is infallible.

The claims often enough even now have been critically examined and found baseless. This book, however, has the merit of putting before us all the evidence adduced by Romanists in support of Papal claims succinctly, and in very handy form. It is well described as a Handbook. It is divided into a large number of short chapters, each dealing with one authority or topic, and the Table of Contents makes consultation easy. It begins inevitably and vitally with an examination of Scripture passages on which Romanists rely and shows how desperately weak or even non-existent is New Testament evidence for Peter's supremacy over his fellow-apostles, for the view that he was Bishop of Rome, or, indeed, that he was for any length of time in Rome at all. If that foundation be false the Papal claims crumble in ruins.

Then follows an examination of Patristic references to Rome, and it is maintained that while there is deference to the *Church* of Rome, there was not seldom sharp divergence from the *Bishop* of Rome. Further, the author goes on to point out that the claim to infallibility breaks on the rock of the undoubted heresy of some occupants of the See.

Then there is the sad fact that promoters of the Papacy did not hesitate to tamper with or invent evidence. The book is fully documented throughout and the Bishop never descends to vituperation, but is content to let the facts he adduces speak for themselves to any honest mind. His research has been immense, his judgments are sound, and he writes in delightful literary style.

W. D. Niven.

ST. JOHN.

Any one who can keep the lamp of New Testament study burning brightly amid the hundred and one cares of a colliery parish deserves three cheers. The Rev. Edwin Kenneth Lee, M.A., M.Litt., is Vicar of Lofthouse, Leeds, and his book, *The Religious Thought of St. John* (S.P.C.K.; 17s. 6d. net), is the scholarly *parergon* of many years in the active ministry. It is a guide book to Johannine thought with special reference to the 'intellectual and religious atmosphere in which the author lived.' Mr. Lee has waded through most of the recent books on St. John, from Odeberg and Bernard to Schlatter and Hoskyns, and has produced a readable survey. The busy minister in quest of homiletic pabulum had better look elsewhere; but the student of St. John will find it a serviceable summary of recent research.

After an introductory chapter Mr. Lee devotes

the remaining nine chapters to an exposition of the leading Johannine themes: God, the Word of God, the World, Salvation, Eternal life, and so on. He sets down the main characteristics of St. John's mind and style as follows: a love of contrasts, like darkness and light; the intuitive faculty which sees things pictorially and dramatically rather than logically; the blending of historical and spiritual without denying the importance of either; and a mixture of Jewish and Greek thinking in his conception of God, the world, and salvation.

The student who wishes to know what men had thought about the *Logos* before St. John identified it with the Jesus of history; what 'the world' means in the Fourth Gospel; how the sacramentalism of Jn 6 is to be interpreted; what light Philo or the Hermetic writings shed on the idea of God in St. John's writings; and what he means by *koinonia*, the Paraclete and 'the new commandment,' will find here much learning and many a salient quotation. But what a price books of this kind cost to produce nowadays! What a hole they make in the poor parson's purse!

A. M. Hunter.

The average 'Introduction' to the New Testament with its opening chapter on Text and Canon and its separate introductions to the various books is almost painfully familiar to us all. The author of the latest one, *An Introduction to the New Testament* (Black; 12s. 6d. net), Mr. Richard Heard, M.A., M.B.E., M.C., Lecturer in Divinity, Cambridge University, essays something different. He rightly realizes that the ordinary reader needs something more. Each section of the New Testament raises questions. The study of the Gospels makes one ask, What is their historical value? When we have read Acts, we ask, How much can we really know about the Primitive Church? The consideration of the Epistles poses the question, What do they tell us about the Apostles' doctrine and moral teaching? And the Apocalypse raises —well, the whole problem of apocalyptic in the New Testament. Mr. Heard sets himself to help the ordinary reader in these directions. The aim is excellent, and these chapters of his are the best part of his two hundred and sixty-eight pages.

In the rest of the book, where the usual questions of authorship, date, place of writing, etc., are asked and answered, we get a mixture of conservatism and radicalism. Thus, Mr. Heard believes that the Epistles of James and Jude are by brothers of the Lord, but he denies Ephesians to Paul and doubts whether Mark was written in Rome. Some of his assertions will be challenged by many scholars. For example, it is not true to say that Jesus never quotes from the Servant Songs and that Paul never makes use of the Suffering Servant conception. Dr. Matthew Black and others will be surprised to read that Wellhausen's brilliant conjecture about Mt 23^{26} (Lk 11^{41}) has been 'discredited.' And it would be difficult to establish from the earliest Gospel that 'at the very centre of Jesus' message stood the proclamation of the loving Fatherhood of God and of the sonship of men.'

Yet the idea of the book is good; the style is clear; and there is evidence of wide reading. It is flawed in places by slovenly English and contains a number of bad misprints. If these and a few of the more disputable assertions could be removed from the second edition, we should have a very serviceable book for the ordinary reader.

The Lord's Prayer for To-Day, by Mr. Frederick Willcox (Epworth Press; 2s. 6d. net), is a simple and straightforward exposition of the Lord's Prayer, stressing and illustrating its application to everyday needs. It will help devotion and understanding. It sometimes raises platitudes to a dignity of which they are not worthy, but even platitudes may sound the depths of human need.

Many who are familiar with the hymns 'God reveals His presence' and 'Thou hidden love of God' know little or nothing of their author, that dedicated spirit. For those who will, this has now been remedied by the publication of a little book of sixty-four pages (Epworth Press; 4s. 6d. net). *The Quiet Way* consists of a selection from the letters of Gerhard Tersteegen, translated by Emily Chisholm, together with a very brief but interesting life. The selections, as a rule, are short, and pithy, and near the heart of things; as, for example, 'God became a child so that the repentant might see that He forgets their sins, and forgives like a child, and is not angry like a hard man. This child gives us faith and confidence.' 'In God's eyes, everything done for love of Him is prayer.' 'But you must know that it is not love when you feel the loveliness of God, or when everything in Christianity seems so easy and jolly. This is good, and it is a gift of God; but love of God is really wanting with all one's heart to please God to the best of one's ability.'

A complete new Bible Commentary is being published in the U.S.A. for Messrs. Eyre and Spottiswoode under the general title, 'Annotated Bible Series.' The first two numbers have recently appeared. They are *The Book of the Twelve Prophets*, vol. 1: *Amos, Hosea and Micah*, and vol. 2: *Zephaniah, Nahum, Habakkuk, Haggai,*

Zechariah, Obadiah, Malachi, Joel and Jonah (5s. each net). The editor is Emeritus Professor Julius A. Bewer, of Union Theological Seminary, a scholar whose work is well known to students on this side of the Atlantic. The text is that of the King James version, but the poetry is set out in verse form and the prose in paragraphs, with modern punctuation. There are short chapters on the Historical Background to the prophets of the several periods, eighth century, seventh century, the Persian period and the Greek, as well as short introductions to the individual prophets. The order in which the several books are treated is that which Professor Bewer believes to be their correct historical order, and it should be noted that his standpoint is frankly literary-critical, not the traditio-historical which is being loudly advocated in some quarters to-day. The Notes are necessarily brief, and contain biographical and geographical information, alternative readings and cross references. The reason why the King James Version is the basis of comment is that 'it has become so much a part of the life of English-speaking people that it is their "Holy Bible."' That is understandable, but it has the disadvantage that much of the precious space given up to 'alternative readings' is devoted to giving what are often, in effect, no more than the readings of the Revised Version.

Mr. Thomas Edward Morris, in his interesting and helpful book, *The Human Outlook* (Independent Press; 8s. 6d. net), takes up a modernist but very Christian attitude to the religious situation. He stresses throughout the community between the human and the Divine, and his main argument is that the *more* cannot come from the *less*. He quotes with approval the principle that we 'are human because we are religious,' and emphasizes frequently the idea that life (spelt without a capital) can only come from Life. His chapter on the relation of man to natural law is admirable, although he comes a little too near to the position that man's opportunity is only in the interstices between laws. His general argument starts explicitly with human experience, but he is not humanistic; we are, he holds, constantly in contact with a Divine Objectivity. He sits loose to a belief in the Virgin Birth, on the ground of the glory and sacredness and purity of all beginnings of life, and miracles do not mean much to him because all is ultimately miraculous. He is concerned, not with static Christology, but with the dynamic influence of Christ on human life, holding that 'by Christhood is meant the quality of life which became known in its fulness in Jesus.' So to our author it matters little whether our worship is centred on Jesus or on the Father-God of whom He alone is 'completely and effectively aware.'

The Dazzling Darkness, an essay on the experience of prayer, by the Rev. Guy Bowden, the Chaplain at King Alfred's College, Winchester (Longmans; 8s. 6d. net), opens with a characteristic saying of Santa Teresa—'From silly devotions, Good Lord, deliver us.' That prayer is likely to be answered if the book that follows is studied, and kept within reach of one's hand. Here are the headings of certain of the chapters. 'Is Prayer Dull?'; 'Tests of Good Prayer'; 'The Consciousness of God'; 'Prayer and the Unconscious'; 'The Spirit of Truth, and Mental Discipline'; 'The Spirit of Fellowship, and Charity'; 'The Life-Giver and the Will'—and so on.

Mr. Bowden knows what he writes about at first hand. Moreover he is a sure-footed guide, and an expert mountaineer in these high places, skilfully cutting steps for the rest of us. As Bishop Walter Carey ends his Foreword: 'Any body reading this book will be wiser and better *IF* practice follows reading.'

Straight Talks (Marshall, Morgan and Scott; 4s. 6d. net), by the Rev. Thomas Fitch, M.A., B.D., Ph.D., consists of twenty short addresses or sermons delivered by the author while acting as a Chaplain to the Forces. They must have been well adapted to the congregations of men and women who heard them. For they are simple, direct, searching, and practical. At the same time they commend some of the fundamental beliefs of the Christian Faith. They are evangelical in standpoint, and even where no doctrinal belief is being expounded or enforced one feels—and this adds to the strength of their appeal—that they have as basis and foundation a consistent form of Christian theology. They may well find in these post-war days a wider public.

The Christian Mysteries (Mowbray; 8s. 6d. net), by Father Bede Frost, is an interesting and useful statement of Christian theology. A longer and more explicit title would be, 'The Mysteries of the Christian Faith.' By 'the Christian Faith' the author understands the Faith professed, and taught by the Catholic Church, which, founded by Jesus Christ, and commanded by Him to go and teach all nations, has had a historical existence in the world ever since the Day of Pentecost, on which she began her Public Mission. By 'the Mysteries' he means here facts which are inaccessible to human reason, which cannot, and have not, been discovered by man, but have been

made known to him by God through the Person, and by the acts and teaching, of Jesus Christ. Among such facts here taken for treatment are those of Creation, the Incarnation, Redemption, the Resurrection, the Church and Sacraments, the Future Life, the Trinity in Unity. On these and other subjects the author gathers up what the great Christian teachers from the days of the Apostles until the present time have to tell us, and examines, and explains the technical theological terms employed by them. An index would be of no little help, especially as references are made to many writers of our day, not all of them Christian, as well as to Christian writers of the past. The chapters are clearly and simply written, and the reasoning is acute and vigorous. Here, indeed, is an admirable little text-book, fresh and up-to-date, yet tenacious of the Catholic tradition. The author can even assure us that the whole of our present opposition to Communism is rooted, even if we know it not, in the Christian belief in the Triune God.

The *Story of American Protestantism*, by the Rev. Andrew Landale Drummond, B.D., Ph.D., S.T.M. (Oliver and Boyd; 30s. net), is a large book, at a large price, but it is not out of proportion to the comprehensiveness of the subject matter, especially when it is remembered that the U.S.A. is the largest Protestant nation in the world. The author is rather overwhelmed by the magnitude of his task, and relevant details are so numerous and important that it is sometimes difficult to get a picture of the whole. But the work has been excellently done, and those who wish to develop the appreciation to which historical study is a gateway will find this publication—which must have entailed enormous labour and the gathering of a mass of material almost impossible of ordering—a most valuable source-book.

At the outset we are warned against the idea that America is a land of freak religions, and it is pointed out that ninety per cent of the population concerned with religion belong to seven big denominational families. Yet the aberrations from the normal are described in an interesting manner, and even the most bizarre are treated with respect, although the author's sense of humour is not unduly restrained. The early chapters on colonial origins are perhaps the most fascinating in the book, and the conditions described are often so unfavourable that one is amazed at the miracle of growth. The tension between Conservatism and Liberalism is shown throughout to be dominant, revealing itself in both major and minor matters, slavish imitation contending with an iconoclastic spirit. An illustration of the former attitude is seen in the revival of classicalism in architecture, and also in nomenclature, which latter is said to suggest the idea that 'the contents of a classical dictionary had been indiscriminately released.' The demoralization and mammon worship of post-Civil War periods is relentlessly described, and the conclusion is reached that 'business permeates religion to saturation point,' but the situation is not presented as unrelievedly depressing.

The chapter on 'Theological Emancipation and Restatement' is a little disappointing and leaves one with a desire for a fuller interpretation of the significance of the facts which are so clearly set forth. We have in the book, as a whole, a record of courageous and often successful attempts to tackle immense problems in church life, and any resentment against apparently superficial 'activism' in American ecclesiastical organization and practice is deprecated. We are reminded frequently that 'Americans are out to create traditions as well as inherit them' and will not be altogether unwilling to agree with the saying that the New World has been 'called into existence to redress the balance of the Old.'

Professor John Paterson, of Drew Theological Seminary, Madison, N.J., has quickly followed up his book 'The Goodly Fellowship of the Prophets' with one on the Psalms, *The Praises of Israel: Studies Literary and Religious in the Psalms* (Scribners'; 15s. net). The sub-title well describes the scope and purpose of the book, which is in three parts. In Part I, 'A Golden Treasury,' an account is given of modern criticism of the Psalms, with particular reference to Gunkel and Mowinckel. As between these two scholars, Dr. Paterson is more in sympathy with Gunkel: 'Gunkel is right in his strong dissent from the position of Mowinckel, for the latter surely errs in laying such stress on the survival of the primitive. The *Psalms as they have come to us are the religious documents, public and private, of the post-exilic period . . .* our view of the Psalter is that it originated first in the cult, from which the forms are derived, that later it passed outside the cult to the homes of the people to become the deposit of their deepest religious life, and that finally it returned, varied and enriched, to beautify the cult and bequeath to us our present book of Psalms.' Part II is headed 'Types and Interpretations,' and contains expositions of ten psalms to illustrate Gunkel's theory of Psalm-types. Part III is on 'The Religious Teaching of the Psalter,' and may be described as at once theological and devotional. Professor Paterson has read widely on the Psalms, and his book is to be recommended as an excellent combination of the scholarly and the practical.

From Humanism to Christian Humanism.

A Confession and a Plea.

By the Reverend Charles Gimblett, M.A., Burnley, Lancs.

We are all Humanists nowadays, at any rate in the sense of the old tag, 'Count nothing human as alien'; but when one tries to get to grips with Humanism as a general philosophy of life, one begins to resemble a fly in a barrel of tar. Somebody asked me in a letter recently—obviously more in sorrow than in anger—'Why do you call yourself a Humanist?' My first impulse was to reply: 'Because I *don't*!' However I did sit down, in a cool hour, and try to explain that as I understood the matter, there is all the difference in the world between Humanism and Christian Humanism.

It would be a tedious business to attempt a full account of the various kinds of Humanism. We should think first, I suppose, of the old Renaissance scholars of the fifteenth century and their classical learning. Allied to that type there is Literary Humanism, mainly professed by certain American writers. There is also Philosophical Humanism, a definite metaphysic. Humanitarianism, or the Religion of Humanity, is also called Humanism by many people. Now this thing that we call modern Humanism, so far as I understand it, comes to this: it is completely anthropocentric; it holds that man possesses within himself all the resources that he needs for his full development and well-being here in this world which is the home of all of us. You might call it the final fruit of that wonderful fifteenth-century Renaissance, that age of almost blinding splendour (in Italy at least) when man awoke to a sense of his own greatness and the wonders of the world about him. In our day it appears to be a generally accepted working philosophy based mainly upon science and its innumerable technological applications. For the most part it is completely secular, though many Humanists still hold to some belief in the spiritual realm, at any rate in truth, goodness, and beauty as the final values of life.

In theological language I suppose all this is merely a popular recrudescence of the ancient heresy known as Semi-Pelagianism. And here an interesting practical question arises, especially in regard to the reaction of theology against this heresy. It may well be that the reaction, the swing of the pendulum, has been too violent. It may be that in certain quarters, notably in Germany, the practical consequences of two shattering wars with their legacy of disillusionment and despair of human effort, have had their theoretical counterpart in the realm of religion. Thus some of our new theologians ('hating Pelagius overmuch,' as Erasmus said), headed by Barth, have brought about a kind of archaic reaction. They appear to teach the annihilation of man before God, or let us say that man is hardly more than a dead stick in the hand of his Maker. If that is to be the antidote to modern Humanism, the remedy might prove almost worse than the disease. It would seem to imply an unsound philosophy of personality and a one-sided interpretation of the Bible.

Now all Christians agree that the Incarnation is the open secret, the final key. God has actually entered humanity in the Person of Jesus Christ, the Eternal Son; so then we are at least committed to the Humanism of the Incarnation. His touch must be upon every part of our life, otherwise we are involved in a hopeless dualism, a downright Manichæism. Therefore, except for practical, conventional purposes, the division of life into sacred and secular must be transcended; in the last resort there can be nothing absolutely secular except sin. As one of our modern prophets boldly says, our task as Christians is to help Christianise the universe! If the grand truth of redemption means anything, it means everything, the definite practical all-round application of redeeming love to all the multitudinous activities and relationships of life; all must be baptised into Christ. He who is the very source and meaning of all things is drawing all men, all things, to Himself.

Humanism, strictly speaking, is the very antithesis of this; it is completely secular, anthropological. But in many of its queer forms its Christian heritage is plainly recognizable; its roots are classical and Christian. Russian atheism, taking the form of Communism, is the extreme antithesis. Christianity and Communism—we see these two mighty opposites now confronting each other in this shadowed generation. Pray God that the issue may never have to be fought out in blood! In that truly prophetic book of his, *True Humanism*, Jacques Maritain has given, amongst other things, a very acute examination of this gigantic problem. The book is by no means easy reading, and being written from the standpoint of the Catholic and Thomist philosophy, it

might easily be ignored by the more part of us. Maritain gives a clear answer to those well-disposed people (some of them in our churches) who say, 'Why not accept the social solutions of Communism quite apart from religion and philosophy?' The plain answer is, 'Because it is essentially a religion and it is in every sense totalitarian.' On the theoretical side Communism is based on dialectical materialism; in practice its spiritual drive is definitely religious. The deep irony is just this, that here you have some genuine sense of communion, human fellowship, in alliance with 'the stupidest thing the world has ever known, bourgeois free thought.' There is no denying the faith and sacrifice, the immense practical results of this pseudo-religion. The Communist claims, as Maritain reminds us, that now for the first time in history, the truth of man's love for his fellow-man has become a creative force having for its object the emancipation of millions of workers. And consider that saying of Karl Marx: 'It is easy to be a saint if you have no wish to be human.' Could anybody imagine a more fantastic travesty of the Christian religion? I venture to adapt a saying of John Wesley's about certain mystics of his day: 'All other enemies of Christian Humanism are but triflers; they, the Communists, stab it in the vitals.' Let us hope and pray that 'holy Russia' may yet see the light and renounce for ever this crooked and perverse doctrine, this godless system. At the same time, if there is 'a soul of goodness in things evil,' we must try to make every allowance we can. After all we know that Russia has never known a Middle Ages or a Renaissance. She *has* known the Tsarist régime with its cruel oppression of the serfs. And there was the fatal weakness of the Orthodox Church, the picturesque inefficiency which is always the mark of religious decadence. There was bound to be a violent reaction of some kind.

If, then, this is Humanism in its extreme form, its naked essence, would it not be best for us to avoid the word altogether? No, for we know there is true Christian Humanism, the Humanism of the Incarnation; between that and this other thing there is a great gulf fixed. The 'natural man' can never bridge that gulf, but 'the new man in Christ,' born from on high, has been brought out of Nature's darkness into His most marvellous light. This living experience, for him who knows it, is something that philosophy and science can neither give nor take away. Many of us have known the subtle charm, the attraction of Humanism, especially before we came upon the deeper experiences of life in the shadows. John Foster's century-old essay 'On the Aversion of Men of Taste to Evangelical Religion' is still timely. Good people do often appear so grim and earnest, so lacking in appreciation of things that are lovely and gracious. But the challenge comes in one form or another, What has Christ to do with Apollo? We are pulled up; the mercy of God calls a halt; the power of the Almighty breaks in. A man knows that when he consciously accepts the Divine offer of forgiving Love, his whole outlook is changed. He realizes that reason and ceaseless self-cultivation are not enough, that the philosophy of Humanism has never reached the heart of the matter. Man's philosophies are usually the 'supplement of his practice,' some 'ornamental logic-varnish' as Carlyle said. Yet the truly converted man need not turn his back upon all the natural grace and beauty of life; we are not all called upon to pluck out the eye, cut off the foot. We do learn to recognize the deep obscure tension and opposition between Art and Puritanism; as J. W. Mackail has said, 'It is one of the great permanent antinomies in human life.' May we not add that they have been reconciled, and in the only possible way, by the Cross? We hold fast to that utmost final Truth, of which all other truths are but shadows. Then is there not still an urgent need, as a great Christian thinker once wrote, to be '"twice converted," from the kingdom of Nature into the kingdom of Grace and then *back again to the kingdom of Nature*?'

'Back again to the kingdom of Nature.' A hard saying to many good people, I doubt not, but one to be pondered. It would mean coming out boldly from our 'religious preserves,' our little world of personal piety and worship that often seems to be out of touch with the actual world of most of our fellows. We lose sight of the one great practical ideal, the redemption of the world. We need more imaginative sympathy, especially towards many who walk not with us. We need a new evangelical regard for Nature and reason, a deeper appreciation of the whole-hearted devotion of many scientists, philosophers, artists. How to be human and natural in Christ's sense, without being worldly and unspiritual—that I believe is the great thing, for the individual and the Church in this strange new age. It may seem all too easy a remedy for the deep malaise which seems to afflict most churches nowadays. And I am not unmindful of the warning given by a Chinese sage long ago: 'Those who talk do not know; those who know do not talk.' But at the risk of falling under that sweeping condemnation, a man must venture at times to speak out the truth as he verily sees it. And even if he is not given a hearing. . . . Well, 'There shall never be one lost good!'

That seemingly safe little world of say 1900 is gone beyond recall. The great Victorian compromise — in religion, politics, literature — has

manifestly broken down. Yet I believe there is, in many ways, a new sense of reality to-day and, with that, a vague longing on the part of so many to find a real foundation for their personal life. The churches must either go forward, humbly yet adventurously, or be content to hold on and hope for better times. Meanwhile we are assured by the experts that nine out of ten of our fellow-citizens have no connexion whatever with the churches.

'The more Christian, the more *human*.' If we accept that in its highest sense, then we are Christian Humanists, for as I have striven to make clear, that is true Christianity and nothing else. I conclude with this very simple parable. Many years ago I heard a very earnest preacher say to his open-air crowd: 'My friends, the devil is a *squatter*; he takes up his stand on ground that doesn't belong to him and he exploits it for his own purposes'! Naïve and crude? Perhaps, but interpret it in your own idiom and I daresay you will agree that the heart of the matter is there.

In the Study.

Virginibus Puerisque.

Easy Terms Arranged.

By the Reverend Charles M. Hepburn, B.D., Crieff.

'Endure hardness, as a good soldier of Jesus Christ.'—2 Ti 2^3.

One afternoon I was gazing into a furniture shop. It was the sort that sells things on the instalment system, that is, so much money right-away and the remainder bit by bit. In the window there was a notice about it. It read 'Easy Terms Arranged.' A friend's small boy, who was with me and was about to begin school again, saw the notice also and rather misunderstanding it said wistfully, 'Gosh, I wish they would arrange an easy term for me.' A very natural wish indeed.

Still that is one thing it's no use hoping for, to have everything easy for us at school. It wouldn't be well that it should be so. Nor should we want it to be so. An important man, a Member of Parliament, speaking somewhere the other day, apparently thought some do want it. 'Boys and girls nowadays,' said this gentleman, 'are more adaptable, more friendly and better behaved.' It's nice to think so. Unfortunately he went on to say, 'But they expect to be feather-bedded and to have things made easy for them.' Is that true? Not in my opinion. Not with most I've met anyhow. In any case, it's better we shouldn't find everything easy for us at school, for you'll be a far better pupil by having to put your back into things and by having some stiff things to overcome.

Later on, too, you'll find that everything isn't easy in life. Some of you will know the pictures of Peter Scott, who paints the most life-like pictures of wild-fowl of various kinds. Peter Scott's father was the immortal Captain Scott of the Antarctic. Peter was only a wee chap when his father in a letter home to Lady Scott wrote this about his boy: 'And above all bring him up hard.' Why? Well, because Captain Scott was a wise man and had learned in his own experience that everything isn't easy in life, and he wanted Peter to be able to stand up to anything that might come. Moreover not to get things too easy is a good thing for us. There's an old saying worth thinking over, 'The north wind made the Viking.'

Lastly, this is also true of the Christian life, that everything isn't easy in it. One man for whom it was far from easy was St. Paul. He was sometimes indeed beaten and stoned for being a Christian. He sent this advice once to a young man, 'endure hardness, as a good soldier of Jesus Christ.' Serving and following Jesus Christ, trying to do the kind of things He would have you to do, and live the kind of life He wants you to live, is never easy. It takes all you've got to follow Him faithfully. Living a Christian life isn't a walk-over. It isn't a thing for which anyone can arrange 'easy terms.' 'Narrow is the gate,' Jesus said, 'and straitened the way, that leadeth unto life.' Looking, however, unto Jesus, your Leader and Captain, go on with courage hand in hand with Him and you will win through.

Atishoo!

By the Reverend V. J. Abernethy, B.D., West Hartlepool.

'He is my brother.'—1 K 20^{32}.

We have come round again to the season when people catch colds. All around us are coughs and snuffs and sneezes. I read some time ago of a Japanese Professor who claimed to have found a cure for the common cold. It was by keeping the body at an equable temperature! I am sure

we all agree with the learned man. But what we want to know is how to keep the body at such a temperature. When you have one day mild, with hardly a breath of air, and the next an icy wind which blows right through you, it is not easy to keep the body at an equable heat. It is good of the Professor to tell us what to do to keep clear of cold, but we would appreciate it more if he would tell us how to do it.

But if the common cold has much to answer for, and is considered by most a very disagreeable possession, there was one occasion, at least, when it may have been the means of saving a man's life. Let me tell you the story. You will find it in the First Book of Kings, chapter twenty.

The Syrians made war against Israel, but, unfortunately for them, they had the worse of the argument: they lost a hundred thousand infantrymen in one day. The defeat was so emphatic that the Syrian King, Ben-hadad, took panic, fled, and, after consultation with his leaders, decided that they should surrender unconditionally, and throw themselves on the clemency of the King of Israel.

And so they did; his men girded themselves with sack-cloth, put ropes on their heads, and came into the presence of the King of Israel. One of them, acting as spokesman, said: 'Thy servant Ben-hadad saith, I pray thee, let me live.' And the King of Israel made a curious reply. He said: 'Is he yet alive? he is my brother.' Now the Syrian leaders were listening most intently to the King's reply—it might mean life or death for them, as well as for Ben-hadad. And when the King said, 'He is my brother,' they took it up promptly. They hastily replied to the King, 'Thy brother Ben-hadad.' And so the King of Israel sent for him, had him brought in his chariot, and entered into a covenant, or, as we would say, made a peace treaty with him, and the whole affair was settled in a friendly way.

But where does the common cold come in? Well—it was a strange thing for the King of Israel to call his defeated enemy 'my brother.' After all, Ahab (for that was his name) was not a very merciful king. And one Old Testament scholar has made the brilliant suggestion that what happened was that Ahab sneezed! That when the Syrians spoke for Ben-hadad, the King of Israel said 'Atishoo,' and they mistook it for 'my brother.' (The Hebrew words for 'my brother' are somewhat similar in sound to 'Atishoo.')

Of course, that is only a suggestion and it may be quite wrong. Perhaps the King did feel merciful and called his late enemy his brother. If so, we must commend Ahab for his enlightened attitude, for even to-day, statesmen are concerned to bring a spirit of brotherliness amongst men. The first article of the 'Charter of Human Rights' of the United Nations says that 'all human beings should act towards one another in a spirit of brotherhood.'

But there is already in existence a Society for promoting brotherliness amongst men. It was founded by Jesus. Do you remember an occasion when He was speaking to a crowd, and one of His followers whispered in His ear that His mother and brethren were on the fringe of the crowd, wanting to speak to Him. And Jesus looked on the crowd seated around and said, 'Behold my mother and my brethren! For whosoever shall do the will of God, the same is my brother, and my sister, and mother.' There is the secret of brotherliness—doing the will of God.

And so Jesus founded a Society of people who strove to do the will of God in their lives, and in so doing, they discovered that they had attained a brotherly attitude towards one another. That Society still exists to-day, and is called the Church. In it are people of every colour and clime, of every class and rank. I think it rather a great privilege to belong to that Society. I hope you do too.

The Christian Year.

SEXAGESIMA.

Jesus and a Successful Man.

BY THE REVEREND A. G. REEKIE,
WALKERBURN, PEEBLESSHIRE.

'Thou fool, this night thy soul shall be required of thee. . . . So is he that layeth up treasure for himself, and is not rich toward God.'—Lk $12^{20.21}$.

The success story is one of the most popular in the world. 'Local boy makes good.' Such a story is always certain to appeal. It is to be found in almost every literature and in every age. There are some stories in the Old Testament—Jacob, for instance, and David, the shepherd boy who became king. In our own land the Dick Whittington theme is perennially appealing. The American version used to be 'From Log-cabin to White House.' Now, I suppose, it is from New York tenement to Hollywood mansion, complete with swimming pool.

Perhaps it is true to say that the success story is now more popular than ever before, since success is the only religion many people have. Every fresh presentation of personal success excites and stimulates. It might happen to us. From typist to film star, from poor village lad to multi-millionaire, from pit-boy to Cabinet

Minister. There are many glittering prizes and millions want to ' have a go ' at them.

Here in the twelfth chapter of St. Luke's Gospel is a success story told by Jesus. It is a disturbing story, because the judgment Jesus passes upon this successful man cuts right across our valuations of successful living.

Note, first, that Jesus was very slow to use strong words. There was a tenderness in His judgments upon persons. There was a constant compassion which was particularly extended to those whom the world treats harshly. He had a special regard for those the world judged to be failures. Out of the human material the world despised He made disciples. But this compassion was not limited to the poor and outcast. Jesus extended the same tenderness and understanding to the rich. He did not condemn a man just because he was rich.

Yet, when Jesus tells a success story, He uses a contemptuous term to describe the successful man. His hearers must have been astonished and shocked, for the successful man in the story was successful in a way and to a degree most likely to win respect in the East. This man won rich harvests from a flinty soil in a difficult climate. He went from success to success, bigger and better crops, bigger and bigger barns. Yet Jesus says this man was a fool !

We use the word loosely. But we mainly apply it to people when they do stupid things ; when they show a lack of sense and common understanding, when their behaviour causes embarrassment and difficulty. But this rich and successful man was not stupid. He was not lazy or corrupt. On the contrary, he was very efficient. He did a difficult job well. He increased output. He raised national production figures. In our day he would get a knighthood, or at least, an O.B.E. There is no suggestion here of dishonest gains, no exploitation or racketeering. Yet Jesus says he was a fool.

What was this man's folly ? Quite simply his folly was that he based his life on a false interpretation of its purpose. He ignored the fact that he had a soul and that the God who made it would one day call for an account. This rich man's folly is a common folly. He measured life in terms of cash returns and great possessions. He made the most of everything except his true self !

We are developing all the material resources of the universe. We cultivate and use all the material powers of men and atoms. But we have forgotten the spirit of man—that mysterious flame that the Lord has kindled and which to-day burns feebly.

A novel by a well-known Roman Catholic writer has won much approbation from the critics and the reading public. This novel excites and stimulates because the story is fresh and original, so it is said. His novel is novel. Why ? Because it is about a man who worries about his soul. That strikes a new note in twentieth century literature !

We are re-discovering the soul. We are coming to the end of a long and cynical phase in which it has been fashionable to write about human beings in purely physical and questionable psychological terms. The spiritual aspects will come to the forefront again. The intellectuals of our time are realising the folly of forgetting the spiritual. The French writer, J. P. Sartre says, ' The present situation is revolutionary by virtue of the fact that it is unbearable and remains in a state of stagnation because men have dispossessed themselves of their own destiny.' The folly of the rich and successful man who, ignoring his own true nature, followed a false interpretation of life !

In His story Jesus reveals plainly the curse of materialism. It leads to utterly false valuations. When we keep strictly to the material level we miss so much, we leave so much out of our calculations, that great blunders are inevitable. We act foolishly. Without idealism the spirit of man fails : he lacks the quality essential to enduring achievement. The generous outlook, the noble sacrifice, self-giving love do not develop on the plains of sheer selfishness. Human life and society require those qualities which are repressed and stifled when men think only of personal gains and personal advancement. The concentration on purely personal advantage is folly.

When addressing a large gathering of school children recently I was impressed, as most observers are, by the physical well-being of the children. The puny, under-nourished, poorly dressed child has almost disappeared. Most children are well developed physically and have abounding vitality. To have brought up such a generation in times of such stress and shortages is a matter of pride. But what of the mental and spiritual condition of these children ? That question leads to matters of grave consideration.

Sir D. K. Henderson, the famous Scottish psychiatrist, has said, ' When men such as Sir Cyril Burt, Godfrey Thomson, and others inform us that the general average intelligence level of the population is tending to deteriorate, and when they tell us that if matters continue as at present we will by the end of the century have just half the number of persons of scholarship standard and double the number of mental defectives, then we must indeed take serious stock of the situation.'

A Headmaster, commenting on the defects of our present educational system, asserted :

'What education needs to-day is a touch of dogma.' I will build bigger schools, I will use films and radio and television and show them all the facts. I will show them life, but I shall not tell them why or what for! How many children are growing up physically fit but mentally ill-prepared and spiritually impoverished?

The final comment of Jesus on the rich and successful man was that he was not rich toward God. He had pursued a false objective. He had laid up treasures upon earth, but he had none in heaven.

V. S. Pritchett, a distinguished critic, has been telling novelists that they will not be able to write 'great novels' until they return to the portrayal of the great virtues. At present, he says, the novelists ignore important elements in psychology through their disregard of religion for 'religion intones the fundamental human responses.' Novelists, he argues, must return to the great moral types and deal faithfully with the wish, so deeply rooted in the heart of man, the wish to be good.

People say life is what you make it. It isn't. Life is what God meant it to be. The successful man was foolish because he had chosen a false objective—a prosperous environment in which God had no place; a life in which all that was good had no purpose beyond pleasure. His was the folly of those who would try to build a civilisation without God!

This man's barns were burdens. It would have been better for him if they had all been burned down. Already we can get a glimpse of a possible world in which all the wonders of scientific discovery would be used to enslave and even destroy mankind. It is a vision that makes most of us shrink back in horror. It makes us ask if this materialistic civilization is not, after all, more loss than gain. What shall a man be profited if he gain the whole world and lose his own soul?

But the bigger barns need not be burdens. They can be a blessing. If we are wise we shall learn to turn all good gifts to good purposes and use material progress for the strengthening of the great virtues and for the increase of man's spiritual powers.

This is possible because there is a redemptive purpose. We can be saved from the folly of false interpretation, false values, false objectives. There is a Saviour, but we shall not find Him so long as we think we know all the answers to our problems. The beginning of salvation as well as wisdom is to ask the right question.

The rich and successful man in the story Jesus told did ask a question. He asked, 'What shall I do?' The question he should have asked is, 'What must I do—to be saved?'

QUINQUAGESIMA

The Golden Rule.

BY THE REVEREND R. W. STEWART, B.D., B.Sc., GLASGOW.

'All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them: for this is the law and the prophets.'—Mt 7^{12} (R.V.).

These famous words are often called 'The Golden Rule.' They shine with a special lustre even among all the other words of Christ. It might seem that Jesus Himself felt that what He had just said was of peculiar worth, for no sooner had the words been spoken than He drew special attention to the way they gathered up in one sentence everything that can be said about conduct. 'This,' added Jesus, 'is the law and the prophets.' It was not just another fine saying to add to an anthology; it was the whole matter summed up once and for all.

The glory and originality of this sentence shines out when it is compared with a number of similar sayings. There is that of Confucius, the Chinese sage who lived hundreds of years before Christ and had some ideas about virtue that approach Christian teaching. He said 'what I do not wish others to do to me I also wish not to do to them.' The Jewish Rabbi Hillel is reported to have said the same thing. 'Do not to others what ye would not have them do to you.' And in Greece a wise teacher said, 'If anything would make you angry if it were done to you, don't do it to anyone else.' All these sayings have a point in common with this text. All propose the same test for conduct—put yourself in the other's place. Yet there is this difference and it is a profound difference. These other sayings make of it a negative principle, a test of what not to do. If something could hurt you it would hurt another. Remember how you would feel yourself and therefore don't do it. So cruelty and injustice may be nipped in the bud. This has been called the Silver Rule. Jesus alone, and by contrast, makes of this test or principle a positive direction. The only thing it prohibits is idleness. Is there anything you long for from others? Why, heaps of things. Then make a list, and go and do them for others yourself. Jesus' words are boundless in range. They call for active goodness. 'All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them.' A Golden Rule!

So one may reject altogether the idea that the existence of these other somewhat similar sayings takes away from the claim of Jesus to be original and supreme. Is the effect of the comparison not the other way round? Here is this idea, to put yourself in imagination in the other's place, not a difficult or far-fetched idea, in fact rather

obvious; and as a moral principle it had been lying about in the minds of thinkers for centuries in China, in Greece, in Palestine. And Jesus picks it up, and quickly, with incomparable grace and power restates it, no longer as a prohibition but as the great positive inspiring principle of behaviour. One of the tales of ancient Greece is of the bow of Odysseus that none other could bend. When the Trojan war was over he returned after long wanderings to his palace disguised as a beggar, so that none recognized him, till suddenly he seized his old bow and setting an arrow in the notch bent the bow and sent the bolt to its mark, with one master shot revealing his kingship. Is it not thus that Jesus, taking up this idea about changing places with others, and proclaiming it in its simplicity and splendour and positive application, takes His own place not among, but above, all the world's great teachers, the royal author of the Golden Rule?

First, the Rule is positive. It says not 'don't' but 'do.' Goodness lies not in prohibitions but in performance. Activity is the real test.

One finds this illustrated again and again in Christ's teaching, when He reproves people not for doing something, but just for doing nothing. The priest and the Levite in the Parable of the Good Samaritan did not kick the wounded man; they did him no harm, but they passed by on the other side. In another parable the rich man finds himself in torment hereafter, not for anything we are told he had done, but because he had done nothing for the beggar Lazarus at his gate. In Jesus' terrible Parable of Judgment the charge against those on the left hand is 'I was an hungred, and ye gave me no meat: I was thirsty and ye gave me no drink . . . sick, and in prison, and ye visited me not,' all sins of omission. The critical question is not if a man has not done any harm but if he has done any good.

It is remarkable that the view of the man in the street to-day is often nearer in this respect to that of Jesus than the views of many who count themselves pious. A youth may be abstemious, and correct. He does not swear or get into debt. And his aunts, as perhaps he does himself, regard him as a very good young man. Yet his companions, unimpressed by all these excellent but negative good points, find him chilly, priggish, dull; and they vastly prefer another who has many faults, but is full of impulses and activity. There is truth in the mad philosopher's gibe at people who say that because they do no harm they are virtuous, like frogs croaking in a marsh as if proud to be in no one's way.

It is a fact that many imagine that they can be good and even holy by doing no harm. Hermits seek to avoid the risks of active life among their fellows. Holy men in India think to attain merit by sitting motionless for days or years. Anywhere people can be found leading lives that might seem respectable if they were not so entirely useless, bringing no sunshine or helpfulness into their surroundings. All know that it would be a caricature of Jesus' teaching to say that He was for ever checking people for faults and telling them what not to do, yet many seem to imagine that the chief point in being a religious person is to abstain from many things. There are sects, even in Scotland, that count it a mark of piety not to dance, or enter a picture house. But the Golden Rule says nothing about not doing things. It calls us to abandon idleness and betake ourselves to ever fresh deeds of love.

Second, the Golden Rule is infinite. It suggests an endless and original programme. 'All things whatsoever ye would.' The words have a boundless range and they make a demand on the imagination. If this be goodness, it has no limits or finality, and it needs inventiveness. It is not obeying a law but fulfilling the impulses of a loving heart. A man is to think of what he can do to others, and get it done.

Why is it that Christian life so largely lacks this spontaneous and original quality and so often becomes conventional? No doubt one reason is that the spirit of legalism, that spoiled Jewish religion, is a disease in all humanity. Men desire to have a credit account with God, and the idea gets around that certain actions approved by the Church have special favour in God's eyes. So men try to do as many such actions as possible, according to rule and precedent, and their goodness becomes a routine and an imitation of others. So freedom is lost. Originality is killed. Nothing fresh and new is done.

But the truth is that Jesus calls men to be free and to do every work that they can think of which is glad or beautiful or full of love. He would have men artists, not copyists, of virtue.

The true artist is creative. His vision is his own. There is always a difference between what is hand-made by a craftsman and the mechanical product of mass-production. Men are called to be artists and craftsmen in the conduct of life, bringing each his own style and colour and emphasis, the contribution of his own personality and loving heart, to the service of his fellows. One should never know what a good man will not do next, something fresh, unheard of, perhaps quaintly novel or amazingly practical. 'All things whatsoever ye would.' The words open up an inexhaustible variety of possibilities. They suggest how surprisingly life might be enriched and enlarged and decorated if men were inspired by this Golden Rule.

Third, let us also reflect that He who gave the Golden Rule gave also the golden pattern. Is not His life summed up in scripture in the words 'who went about doing good'?

We can admire many a genius without any feeling that it is a duty to follow his example. Few of those interested in the speculations of astronomers feel that it is their own bounden duty to buy a telescope. Admiration for Shakespeare does not create in many the desire to be poets themselves. But when men look towards any one whose greatness is in goodness or charity or courage they do always feel the call to imitate and follow. And, above all, when we see Jesus with any true understanding of Him, we do feel that we are called to make Him our example. Even though He is so far above us, He is showing us what human life might be, love without any limit, love and service of the unlovely and ungrateful to the very end. Only by taking Him as our example and being inspired by His Spirit will we be able to live out His Golden Rule.

First Sunday in Lent

The Poor in Spirit.

By the Reverend Leonard Hickin, M.A., Folkestone.

'Blessed are the poor in spirit: for theirs is the kingdom of heaven.'—Mt 5^3.

No one can read the Gospels without finding himself faced with the demand for self-discipline and self-denial. The idea of self-discipline is not in these days a popular one. People say that life brings us quite enough unpleasantness, there is no need for us to go out of our way to make it even more disagreeable. Why all this fuss about self-denial? Is it really necessary—is it even desirable?

If we are to give a convincing answer to these questions we must be quite clear about the reason for practising self-denial. We do not practise self-denial to make ourselves more pleasing to God. It gives no pleasure to God to see a man making himself needlessly uncomfortable. The need for self-denial arises from the fact that there is in our human nature a lower element which needs to be restrained and harnessed, if we are to be the masters of our desires, our passions, and our appetites. If they are not controlled, they will inevitably get the mastery over us.

It is for this reason that the saints have accepted the principle of voluntary self-denial; and all the best and wisest men that have ever lived are agreed as to its necessity. It is only when the flesh is subdued to the spirit that we can obey God's holy will in righteousness and true holiness. During this season of Lent we have to ask ourselves in all seriousness whether the body does what we tell it, or whether we take our orders from the body. Is God's will—nothing more, nothing less, nothing else—the controlling factor? Is our scale of priorities the Christian one—God first, others second, self last?

The world reverses this order. Self comes first, others a poor second, and God is entirely ignored. The world's way of seeking happiness is to follow the devil's maxim, 'Get all you can and keep it.' Jesus says, 'Blessed are the poor in spirit. Happy are those who at least in heart and will have nothing.' 'Having food and raiment, let us be therewith content.' Blessed are all who are thus detached. It is our Lord Himself who gives us the perfect example of this utter detachment. The Incarnation was self-emptying. He did not consider His Godhead as a privilege to be exploited, but emptied Himself and beggared Himself. Whilst here on earth, He clung to nothing external. 'He abandoned ease, popularity, the favour of the great, even the sympathy of His friends, even, last and greatest of all, on the Cross, the consolation of the Divine presence. Each privilege in turn was abandoned without a murmur. He became utterly naked, poorer than the poorest; therefore in a supreme sense His was the Kingdom of Heaven. He stood empty, persecuted before Pilate, and said, Thou sayest that I am a king; and the moral conscience of the world has witnessed that He spoke truth. So we, like Him, are to be ready to surrender, ready to give up; and in proportion to this detachment will all the hindrances be removed by which the royalty of His Kingdom is prevented from entering our hearts and lives.'

How strikingly this great principle is put before us in the Parable of the Pearl of Great Price! 'The kingdom of heaven is like unto a merchant man, seeking goodly pearls: who, when he had found one pearl of great price, went and sold all that he had, and bought it.' There we have a sudden discovery, an instant decision, an act of complete sacrifice, with the result that life is infinitely enriched. What a difference it would make to the work and witness of the Church in these days if we really believed that this Parable represented reality! So many people think they know all there is to be known about the Christian way—there are no more discoveries for them to make. Others have no use for religion because they see no difference between religious people and the rest of mankind.

They have obviously never come up against genuine Christians, the men and women who 'have indeed found the pearl of great price. For, when

you do meet such men and women, you say to yourself, and mean every word of what you say, "I would give anything to be like that." These men and women have a power that re-energizes their whole personality; a joy that is not just a matter of being happy, for it persists through sorrow and disappointment. They have a love that maintains a readiness to love even the most unlovely. They have a serenity that does not come from shirking situations which are nerve-racking and hectic—but the kind of serenity that is best proved when other people are querulous, quarrelsome, and hard to live with. Power, love, joy, peace—these are the pearls that Christ offers those who are prepared to venture all in obedience to His call.' 'Blessed are the poor in spirit: for theirs is the kingdom of heaven.'

Canon Peter Green tells the story of an American millionaire who left a fortune of many millions of dollars. Just before his death he said, 'I go to the office before any of the staff except the clerk who unlocks. I leave later than any except the one who locks up. I have no pleasure in life except to make money, and I have no use for it when I have made it except to use it to make more. And when I die not a soul will be sorry.' After his death an American paper said, 'What he said was true. He never made a friend.' Contrast that with something said by an old Lancashire woman of seventy-eight just before her death. 'There's one thing you never get tired of, and that's doing things for other folk. And there is one thing you never have enough of, and that's making other folk happy.'

All the world over it is the Scrooges who are the least happy of mortals. Just as surely is joy invariably to be found with those who are ready to give away their last crust. It is always more blessed to give than to get. Great and noble qualities do exist in our human nature side by side with desires which are base and ignoble. We are made in the image of God; and the spirit of giving is one of those Divine things within us which are born of God. When we give we are at our best, and our fellowship is with the Father who so loved that He gave and with His Son Jesus Christ whose life was full of such radiant happiness simply because from beginning to end it was a life given in self-sacrifice. And whenever we gather about Him at His Table, He draws near to meet us with that joyous salutation, 'This is my body which is given for you. Lift up your hearts!' And as we feed on Him in our hearts by faith with thanksgiving, we find that we no longer have to trudge along in spiritual poverty. For we are sharing in the glorious life of His Kingdom; we have begun to explore the unsearchable riches of Christ. Blessed indeed are the poor in spirit: for theirs is the kingdom of heaven.

Second Sunday in Lent

Fasting or Feasting?

By the Reverend R. Leonard Small, M.A., Cramond.

'When ye fast, be not, . . . of a sad countenance.'—Mt 6^{16}.

In this passage Jesus is referring to the third of the spiritual exercises practised in His day—the equivalent of what our fathers called 'the means of grace'—namely acts of charity, prayer, and self-denial. The most common form of self-denial was fasting, and, like the other practices of Jewish religion, it had become systematised. National fasts were held in token of repentance and humility in times of famine or pestilence, of natural disasters or grave public dangers. Devout Jews observed the weekly fasts on Monday and Thursday, while many fasted, quite sincerely, for private reasons, expressing grief or penitence in some poignantly personal situation. The whole system had become an occasion for parade, men donning sackcloth and ashes, disfiguring themselves that they might figure as pious. This calls forth a further warning from Jesus against the dangers of mere ostentation in religion, the hypocrisy, often unconscious, which adopts the outward form without sharing the inward spirit, the spiritual peril involved in 'going through the motions' without reaching the heart. The lessons of this text, then, are most apposite to His followers who, during the Lenten season, seek in some way to deny themselves for His sake.

A Christianity which has about it no self-denial, no costliness, is unreal. Fasting, for all its abuses, stood for something vital to a living religion, something which, in this way alone, a man could express. He faced the question: 'How great is God to me?' and that immediately became another question, most direct and testing: 'How much am I prepared to give up for Him?' When that man gave up food, an absolute necessity, he was making the most exacting response he could to that self-imposed challenge. He was not merely denying himself some luxury, like tobacco, or sweets, or some form of entertainment, he was giving up something really hard to do without. That was the aim, too, of the old Scottish 'Fast Day,' when our fathers denied themselves not only pleasure but work, often work necessary for ordered and comfortable life. In the days of poor soil, and primitive methods, the meagre return of three grains of corn for each one sown gave vogue to the proverb: 'Yin tae

saw, and yin tae gnaw, and yin tae pey the laird witha'.' Under these conditions giving up work on the Fast Day was real self-denial. But fasting meant more than that, for it formed an act of contrition, it enabled the sinner to make real his sense of sorrow over sin. Even a child who has done wrong is not content to say he is sorry, he wants to do something to show how sorry he is. A grown man, too, who has passed the stage of being sorry merely because he has been found out, or is being punished, has a deep longing to put into deeds the familiar words: 'I hate the sins that made Thee mourn.' Herein lies the real value, both psychological and spiritual, of the Roman practice of penance, some act whereby the sinner expresses both to his God and to himself how sorry he is. Perhaps more important still, fasting could become a proof of love. It is a well-known fact that a mother will cheerfully deny herself often necessary food that her child may have more, and if that child is ill will watch by the bedside without food or sleep for days on end. It is of the nature of love to demand expression in a gift that is costly, to show its quality in some truly sacrificial 'doing without.' In 1844, at the opening of one of the Free Churches in Ayrshire, a girl who was a farm-servant contributed £5 to the offering. £5 was a half-year's wage for that servant-lass and represented real sacrifice. When you hold up to the light a Bank of England pound note you can see plainly the thin dark line, formed by a fine wire, which is part of the note, and one of the marks of its genuineness. Do our Christian lives, held up again to the light of the Cross, show a red thread of costliness, woven into the very fabric of life, proving that our Christianity is real?

A Christianity that is not normal, natural, and healthy is unreal. This is the point in the text about sackcloth and ashes, and the injunction of Jesus to His followers to wash and anoint themselves, which was the preparation a man made for a return to normal, natural life when fasting was over. 'Even if you are making some self-denial as part of your religion,' Jesus seems to say, 'let there be nothing in your attitude that is strained, forced, unnatural.' The devotees of religion in His own day took exception to His apparent neglect of fasting. 'The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a wine-bibber.' When they took Him to task because His disciples neglected fasting he replied that you could not expect the guests at a wedding to fast while the bridegroom was with them, to fast rather than feast in these circumstances would be completely forced, strained, and unnatural. There can be little doubt that there is a needed warning here for all of us who take our religious life seriously. While many of the strictures, now so common, on the narrow Calvinism which forms the background of religious life in Scotland are uninformed and exaggerated, some ground remains for the charge that the attitude of our fathers did tend towards a grim inhibition of natural healthy life. Its danger lay in being too negative, too prohibitive. It did produce types like Burns' 'Holy Willie,' and it did lay religious people open to the charge of hypocrisy which is still the charge most commonly laid by the outsider at the door of the churches. It seems that we must all guard against being forced and unnatural, for that always leads to unsoundness and insincerity. When Dr. James Black of Free St. George's was working with the troops in the Great War, it was said of him that no one could have mixed more fully, or shared more completely in all the normal life of officers and men alike but that no one could have come down more quickly or decisively on anything that was shabby or questionable, or wrong and unworthy. That kind of witness was the more effective because it was part of a life that shared all that was normal and natural. Some are cast in the ascetic mould, some are chosen by God for lives set apart to self-denial, like those of the monk or nun. But for most of us in days like these the challenge of this Lenten season is to display a quality of life of which it may be said as it was of Henry Drummond: 'Perhaps the most conspicuous service which he rendered to his generation was to show them a Christianity which was perfectly natural.' Let fasting be part of the same life as feasting, a life which is natural and without strain or forcing, yet whose highest loyalty is unmistakable, displaying a kind of religion that permeates everything, because it is part of life itself.

A Christianity that is not joyous is unreal. If one might venture a very modern paraphrase of this aspect of our text it would be this: 'Do not make a long face about your religion.' There is a not uncommon idea that the gloomier you are, the more forbidding your attitude, the more saintly you must be. That is quite untrue to the whole spirit of the New Testament. The gospel of Christ is all about happiness, the only real happiness there is, and the Christian ought to be the happiest person in the world. In Dr. J. S. Stewart's grand phrase: 'Joy is the flag flying from the battlements of the Christian heart to show that the King is in residence.' If your Christianity is real it must make you joyful. Ordinary folk around us in these days sometimes reveal in their faces, when they do not know they are being watched, a strange kind of sadness, or rather dulness, as if they were haunted by

fears they cannot face, living too much on the edge of their resources, without ever discovering the unlimited resources of God. Others seem glad, with a glittering, tinselly sort of gladness, which they maintain only by striving never to take life seriously at all. The Christian begins by taking life seriously, recognising frankly the power of sin in himself and the world, the evil that must be faced and fought, the suffering that is to be seen and shared. Yet he is not down-hearted, least of all at this season, for he sees life with all its sin and tragedy in the light of the Cross, and he knows his own life to have become in Christ not part of the problem but part of the answer. That gives to him a joy which has about it a certain resilient, indestructible quality. One who spent some days with Pastor Niemöller, soon enough after his release for the prison pallor still to be plain about him, remarked afterwards how surprised and impressed he had been to find in one who had endured so much a natural sprightliness, a buoyancy, a sense of humour which he had hardly looked for. Maturer reflection made the observer realise that these surprising characteristics were part of the faith which carried Pastor Niemöller through. Let that quality of faith be ours as our thoughts turn to the Cross. Let not any of us be guilty, in word, or act, or spirit, of making more of the 'tearful chidings' than of the 'cheerful tidings' of the gospel.

Philip Doddridge (1702-1751).

By The Reverend F. H. Durnford, M.C., M.A., Longhoughton Vicarage, Northumberland.

Some sixty years ago there appeared a series of biographies under the attractive title *Men Worth Remembering*. The series included Henry Martyn, William Wilberforce, Richard Baxter, John Knox, William Carey, and others. In this distinguished company of familiar names is included Philip Doddridge. In this, Doddridge's bicentenary year, and in the belief that, even in the middle of the twentieth century and the era of the Atomic Bomb, Philip Doddridge has some lessons to teach our generation, this sketch of his life and character and writings is presented for any who may care to read it. Doddridge was not in the accepted term 'a great man' but he is emphatically among those it is worth while to remember. For many reasons this is true.

(1) A detailed study of his *Correspondence and Diary* throws much light on the ecclesiastical history of England in the first half of the eighteenth century, especially as it concerns the relationship of the Church to the Dissenters.

(2) Doddridge was for twenty years Principal of a well-known Dissenting Academy at Northampton. The eighteenth-century Dissenting Academies played a considerable part in contemporary education and culture.

(3) He was a notable pioneer both in the cause of Church Unity, and the missionary enterprise of the churches overseas.

(4) He was one of the first pioneers in the establishment of County Infirmaries in England.

(5) He was the author of a famous religious book, *The Rise and Progress of Religion in the Soul*, which had a real influence in its day, and a voluminous writer of other works.

(6) He was a hymn writer of no mean ability.

(7) He helped to keep alive the torch of Christian devotion in an age when the devotional life in the churches was at a somewhat low ebb.

This article is a brief enlargement and expansion of these headings.

1. In the year 1829 there was published, by his grandson, J. D. Humphreys, *The Correspondence and Diary of Philip Doddridge, D.D.*, in five volumes. The description which Professor R. Coupland gives of the official biography of Wilberforce by his sons might well be applied to this work too. 'It is not merely a three decker: it is a quinquereme, each volume stretching on the average to four hundred pages.' In this case each volume stretches to five hundred and fifty pages. The greater part of this voluminous publication—superbly printed and bound—consists of all kinds of letters written by Doddridge to his friends, and what is still more interesting by his friends to Doddridge. The *Diary* is not the daily record of events the name implies. It contains memoranda of remarkable incidents, and his 'Sacramental Meditations.' It should be placed in the category of Devotional Literature. Doddridge was a prolific letter writer, with a particularly picturesque and easy-to-read style whether he is writing to his near relations or to the large and varied circle of friends, distinguished or otherwise. Among his correspondents are found Isaac Watts, the Countess of Huntingdon, Bishop Warburton, Archbishop Herring, Bishop Secker, and many well-known contemporary Dissenting ministers. A perusal of these many hundreds of letters (eight hundred in

all) reveals a vivid picture of the state of religion in early eighteenth century England.

It has been alleged that 'the most depressing years in English Christianity were those between 1730 and 1750.' But this estimate needs qualification. It was during this period that William Law wrote *The Serious Call* (1729), Joseph Butler finished *The Analogy of Religion*, and George Berkeley answered the Deists in his famous works and tried to found his college in Bermuda. Dr. Johnson was born in 1709, Isaac Watts was writing his hymns from 1706 onwards, and famous ecclesiastical names, such as Sherlock, Secker, Benson, and Warburton, have to be reckoned with in these years. Above all, John and Charles Wesley underwent their experience of conversion in 1738, and Whitfield was preaching during this time. Nevertheless Bishop Secker in his charge of 1738 complained with justice, 'Christianity is now railed at and ridiculed with very little reserve, and the teachers of it without any at all. Against us our adversaries appear to have set themselves to be as bitter as they can not only beyond all truth but beyond all probability exaggerating without mercy.' The clergy were held in contempt and satires upon them welcomed. It was against a background like this that Doddridge, an early eighteenth-century 'Orthodox Dissenter,' carried out the task he believed God had assigned to him.

2. Doddridge came of a stock that knew how to suffer persecution. One of his grandfathers was an ejected Vicar, the other a Lutheran refugee Minister who had settled in England to avoid persecution in Prague.

When quite a youth, Philip Doddridge refused an offer from the Duchess of Bedford to supply the cost of his education if he would enter the Established Church. At the early age of twenty-nine he was appointed Principal of a Dissenting Academy at Northampton where he also was the minister of the local Independent Church. For the next twenty-two years until his death in Lisbon in September 1751 he remained in this pastorate, filling his days with study, preaching, literary work, and the training of Independent ministers —rendering a very real service to the cause of evangelical religion in England. It is worth while here to quote some words of Alexander Knox, the precursor of the Oxford Movement, which supply a somewhat unexpected witness to the worth of his character. In *Remains*, Knox writes: 'I must not multiply names: yet I cannot but specify Herbert, Taylor and Ken; each of these excellent persons (as well as Doddridge and Leighton with the whole happy class who have been like-minded) pursued religion not merely on account of the evils it averts but for the sake of the good, even the present good, which it confers. They felt the force of that admirable saying of St. Augustine: "Fecisti nos ad te et inquietum est cor nostrum, donec requiescat in te." While corporeally on earth they lived mentally in eternity.'

His task at the Northampton Dissenting Academy was not an easy one. He had all the time to counteract the influence of the Arian Movement. The whole story of the Dissenting Academies is too long a one to discuss here. It is enough to say that they were founded as an answer to the policy of the Universities to exclude Dissenters, and that they contributed much to the general culture and education of the country. Among those who received part of their education at these Academies were Bishop Butler, Archbishop Secker, Lord Chancellor King, Nicholas Saunderson the blind Cambridge Professor, Malthus, and Clive the father of Lord Clive. These Academies were never in any sense 'Colleges'—they generally began privately, the tutors taking a few pupils in their homes. The scholarship of the tutors was of the highest quality and they were all marked by a common love of liberty in theological opinion.

Philip Doddridge was a scholar of quite exceptional learning and besides teaching Divinity and Theology would lecture on Algebra, Geometry, Natural Philosophy, Civil Law, Jewish Antiquities, and Astronomy. J. H. Colligan, an expert authority on eighteenth-century Nonconformity, thinks that no minister of eighteenth-century Dissent comes nearer to the modern ideal than Doddridge. He gave a new setting to Evangelicanism and placed the Christian Mysteries in a rational and reverent light. The students of Doddridge were stamped with the same ideals as their tutor, and wherever the name of a minister trained by Doddridge is found, the record is that of a high and honourable ministry. His spirit lingered on in the saintly lives of men like Fawcett, Farmer, and Job Orton, his biographer.

3. Doddridge was something of a pioneer in the cause of the unity of the churches. In a letter to his wife (August 1748) he describes how he went to the Archbishop (Dr. Herring) and was received by his Grace 'in a very obliging manner.' When Doddridge suggested a sort of medium between the perfect state and that of a perfect coalition, which was that of acknowledging our Dissenting churches as unschismatical, the Archbishop replied that it struck him much as a new and important thought: and he promised to lay the idea up for further consideration. In July 1749 we find the Archbishop writing to him arranging another meeting. Doddridge stood high in the estimation of the Anglican Bishops, especially Warburton. Among the eight hundred letters are seventeen from Warburton who was his personal friend and

signed himself, ' Your very faithful and affectionate humble servant.' This is a treatise concerning Philip Doddridge not about his circle of friends ; it is worth stating, however, that no student of eighteenth-century Church History can afford to neglect a study of Warburton (1698–1779). Perhaps the most helpful is that by the late Neville Figgis.

Again, in an age when a comparatively few were even interested in spreading the gospel overseas, we find Doddridge at a Ministerial Conference in 1741 suggesting a scheme for supporting missionaries abroad and sending out Bibles. And in May 1751 we find a long letter from Bishop Sherlock discussing the relationship of the Church and Dissent in Virginia.

4. A very real contribution to the times in which he lived was the part he played in founding the Northampton County Hospital. It is not too much to say that, with a certain Dr. Stonehouse, he was the pioneer of County Infirmaries in England (outside London and Westminster). Again we find a particularly pleasing letter from Dr. Secker, when Bishop of Oxford, congratulating Doddridge on his efforts to found this Hospital. Later on, in 1746, Dr. Maddox, Bishop of Worcester, writes to him for suggestions ' and prudential rules that occur to you ' concerning the beginnings of a similar infirmary founded at Worcester. It is interesting to find this man of God—so devoted to religious literary work—also a very real practical philanthropist.

5. But doubtless Doddridge's chief claim to fame lies in his literary productions, in his *Family Expositor*, his *Rise and Progress of Religion in the Soul*, his immense correspondence, his hymns, and his numerous publications on Divinity.

The output of his works was immense. During the twenty-one years of his life at Northampton he printed or got ready for the press some fifty-three works. Leaving out numerous issues of his works in America—and those translated into French, Dutch, Danish, and Welsh—over two hundred editions of his works have been counted.

Only the briefest references can here be made to his work as an author, although obviously justice cannot be given adequately in a few pages to a Christian writer who produced so many volumes. His greatest work was *The Rise and Progress of Religion in the Soul*, dedicated to Dr. Watts, who had laid out the scheme, but through ill-health was unable to write the book and urged Doddridge to undertake it instead. The key to the book is found partly in a paragraph that occurs in the long Preface. ' God is pleased sometimes to begin the work of His grace on the heart almost from the first dawning of reason, and to carry it on by such gentle and insensible degrees that very excellent persons who have made the most eminent attainments in the divine life have been unable to recount any remarkable history of their conversion.' Doddridge, with a justifiable desire to want his work to be read, puts down this prayer at the conclusion of ch. 1 : ' Impute it not, O God, as a culpable ambition if I desire that this work may be completed and propagated *far abroad.*' His prayer was answered. The book was published in 1744. By 1750 apparently four translations had been made and a new English edition issued ' in one of our plantations ' (probably in America). Stanford in his life of Doddridge published in 1880 claims that many genuine conversions have come about through men reading the book. It certainly helped to change the views and alter the course of the life of William Wilberforce. The passage (in the biography by his sons referred to at the beginning of this essay) concerning this episode is little short of romance. It certainly illustrates the means and instrument which the Holy Spirit uses in fashioning the characters of great men for their appointed task for their fellow-men. In the winter of 1784–85 Wilberforce while travelling with Milner from Nice took up casually *The Rise and Progress of Religion in the Soul.* Mr. Unwin, the friend of Cowper, had given the copy to the mother of one of his fellow-travellers. Wilberforce asked Milner what kind of a book it was. Milner replied : ' It is one of the best books ever written. Let us take it with us and read it on our journey.' Wilberforce consented, with the result that he determined to examine the Scriptures for himself. The famous statesman and liberator of the slaves never forgot what he owed to this book, and to its author. He remembers ' how providentially the book came his way ' and (in 1791) writes : ' I have been reading Doddridge's Life. What a wonderful man. Yet I may apply to the same Saviour.' Professor Coupland has written on the labours of Wilberforce : ' A year later at midnight on 31st July 1834, 800,000 slaves became free. It was more than a great event in Africa or in British History. It was one of the greatest events in the History of the world.'

The magnum opus of Doddridge's life was *The Family Expositor.* He was engaged on this for twelve years. Eighteenth-century critics—Watson, Tomline, Barrington—gave it fervent praise. Needless to say this work is completely out of date now. But Doddridge was a pioneer. The first pioneer of a continent must not be criticised for not having the information possessed by the last explorer. The point is, Doddridge was one of the first Englishmen who attempted to make popular a critical knowledge of the Bible.

Another book which left its mark on the

eighteenth century was *Passages in the Life of Colonel James Gardiner*. The author was much blamed in this work for revealing too intimately the experience of conversion. His *Christianity Founded on Argument* was a brilliant answer to a veiled attack on Christianity by Henry Dodwell, the son of the Nonjuror. Robert Hall thought his *Evidences of Christianity* in some respects superior to Paley's. Doddridge also rendered much service to the Church by revising Leighton's famous *Commentary on 1 Peter*.

6. The hymns, over three hundred and sixty, were published after his death by Job Orton. About fifteen to twenty of them stand out, and certain of his hymns still retain a place in every hymnal. The Earl of Selborne (Roundell Palmer) included in his well-known *Book of Praise* fifteen hymns by Doddridge. Julian listed about seventy in his *Dictionary of Hymnology*. The best known are 'My God and is Thy Table Spread,' 'Ye Servants of the Lord,' 'Hark the glad sound!' and 'O Happy Day that fixed my choice.' Some of the most attractive—such as the ode about the Nativity of Christ, based on Lk 2^{10}, beginning 'Hail Progeny Divine'—lie buried in oblivion in the little volume of three hundred and fifty hymns published by Orton. Again let it be noted that these hymns appealed strongly to an Anglican such as Alexander Knox. In the *Remains* Knox writes: 'A comparison of the hymns of Doddridge, Watts, Ken and Wesley would show that Doddridge rises above Watts from having caught the spirit of Ken and Wesley, is deep and interior from having added to the Chrysostomean piety of Ken the experimental part of Augustine; Watts is a pure Calvinist, Ken was a pure Chrysostomean. Doddridge is induced *to blend both* and the effect is valuable and interesting.'

Few would agree with this comparison with Watts. Watts was the master, and Doddridge the disciple. But it is interesting to find how a High Church Anglican, the precursor of the Oxford Movement, appreciates the hymns of the eighteenth-century Orthodox Dissenter. It is worth noting that in the early nineteenth century editions of the Church of England Prayer Book the few hymns printed with, and bound up with, the Book are by Ken, Charles Wesley, and Philip Doddridge. His hymn, 'My God and is Thy Table Spread' is printed as an aid to Holy Communion.

7. This brings this account of Philip Doddridge to a final paragraph about his *Diary*. The *Diary* is in fact a devotional book. It consists of meditations and memoranda, reflections and remarks on the Sacrament of Holy Communion, written after the Sunday on which the event took place. They are numbered in a striking way. 'Meditations on the 120th Sacrament. Dec. 2, 1739' is a typical title. These soliloquies reveal an exceptional mind. Whether his grandson should have printed them all in their entirety may be disputed by those who value the Sacrament so profoundly that they remain reticent about it. But these meditations are the intimate outpourings of a devout soul in the Presence of God.

One of the most moving is the final 'meditation' penned on 2nd June 1751. Doddridge died on 27th October in the same year. The final words are: 'At the conclusion I spoke of the shedding of the blood of Christ. And before taking the Cup I gave a solemn address to HIM as walking among the Golden Candlesticks.' The vision of the Son of God in the Book of the Revelation meant much to Doddridge—indeed it was largely the key to his theological standpoint. He wrote eleven hymns on the Book of the Revelation. Christ to him was the Prince of Peace who holds the keys of death and hell, the Victorious Saviour, the Mysterious King, the Redeemer dear who brings on the illustrious day. In a chapter on Spiritual Dryness from *The Rise and Progress of Religion in the Soul* he writes: 'Go to the Table of the Lord. If you cannot rejoice go and mourn there. Go and mourn that Saviour whom by your sins you have pierced. Christ may perhaps *make Himself known unto you in the breaking of the bread*, and you may find to your surprise that He hath been near you when you imagined He was at the greatest distance from you. . . .'

Doddridge was endowed with great goodness. A certain Dr. Hodge of Princeton College, in lecturing about a great man, once said: 'I wanted to show how much good could be done by simply being good.' Perhaps it was this kind of religion that Alexander Knox was thinking about when he places Doddridge in the same list as Herbert, Ken, Taylor, and Leighton. Gentleness, goodness, and love were in his heart wherever he went and when he erred it was from excess of amiability.

Should this sketch of an early eighteenth-century Orthodox Dissenter interest any reader enough to make him pursue further the study of Doddridge's life it will have been worth writing.[1]

[1] Those who are acquainted with any of the following volumes will be aware how much the writer is indebted to them: *The Correspondence and Diary of Philip Doddridge*, edited by his grandson, John D. Humphreys [1831]; Charles Stanford, *Philip Doddridge* [1880]; Job Orton, *Hymns by P. Doddridge*, new edition [1815]; J. H. Colligan, *Eighteenth Century Nonconformity* [1915]; E. A. Payne, *Free Church Tradition* [1944]; J. Stoughton, *Religion in England*; C. J. Abbey, *The English Church and Its Bishops*; Paul Davis, *Isaac Watts* [1948]; Overton and Relton, in *History of the English Church*, vii.; Skeats and Miall, *History of the Free Churches*.

Contributions and Comments.

Theological Issues Involved in Baptism.

It would be easier to reply to the comments of the Rev. J. K. S. Reid (The Expository Times for April, 1950) upon my article '*Some* Important Issues for Baptismal Theology' (January), if he had considered my arguments, as well as my conclusions. The contention that Infant Baptism and Believer's Baptism are not exclusive alternatives is very strange: in practice they must be so for every candidate, and I would say also for every Church which values theological consistency. It was less than fair to notice only one of four points in my exposition of the meaning of Baptism in order to dismiss my view as 'meagre.' Mr. Reid somewhat reluctantly concedes that modern scholarship expounds the classic passages without any reference to Infant Baptism, and disparages my contention that the issue here is 'whether Scripture authority really matters.' Yet his own position well illustrates what I had in mind: for he holds that 'even supposing no infants had in the earliest days received Baptism' the question is whether 'the Church rightly interpreted the meaning of Baptism,' a question to be settled by the Church's 'reflection' upon 'more profound considerations of the nature of Baptism' (presumably prevenient grace, 'vicarious' or 'altruistic' faith, and 'proleptic' faith). New Testament example is thus deliberately discounted in such a way as to leave later reflection perfectly free to adopt opposite practices. It is enough to recall my argument that the Church's 'reflection,' uncontrolled by Scripture, has in the past led her to some very strange positions, as every Protestant will agree. Further, Mr. Reid's article does nothing to justify the Church's adherence to a rite of admission which possesses neither ethical conditions nor ethical significance.

Only two points merit more serious reply. (*a*) Prevenient grace is frequently stressed in 'Baptist' groups, who are fond of urging that but for the prior existence of Christ, the gospel, the Church, the Spirit's 'drawing,' no human 'response' could avail anything. 'You would open your heart a hundred times in vain, did He not first stand at the door and knock.' A confused and incredible conception of mystical grace operating unconsciously through 'altruistic' and 'proleptic' faith, adds nothing of value to this witness to the Divine initiative. (*b*) As to whether Believer's Baptism is a true initiation, every New Testament description of Baptism mentions the 'preconditions' I contended for. Was the Eunuch's baptism a 'genuine Christian initiation' in the sense Mr. Reid requires, or had the 'work of grace' already begun *before* he requested Baptism? Did grace begin with Paul on the road to Damascus, or only in the house of Ananias? If persons can *receive* grace (as distinct from being the objects of God's gracious wooing) without being spiritually conditioned by faith in the gospel to receive it, then (i.) the hearing of the gospel becomes irrelevant to the initiation of Christian life; (ii.) Grace becomes an essentially impersonal conception; (iii.) the omnipotence of grace, acting thus without reference to human response, makes the non-salvation of the world an insoluble problem; (iv.) repeated 'fallings from grace' should logically be met with repeated Baptism. And what can possibly be meant by a 'real' or 'genuine' initiation (into some 'sphere' or 'state' of grace) which may yet prove later to have been 'frustrated' because faith does not 'emerge.' Regarded as entrance *to the Church* the initiatory character of Baptism is preserved without these psychological and soteriological puzzles. May one hope that a less defensive, more positive statement of the issues from the pædobaptist standpoint will shortly be forthcoming?

Reginald E. White.

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Ezekiel xxviii. 17.

גָּבַהּ לִבְּךָ בְּיָפְיֵךְ
שִׁחַתְּ חָכְמָתְךָ עַל־יִפְעָתֶךָ

The word יפעה is usually interpreted from הופיע and rendered 'brightness' (R.V., A.J.V.), 'brilliance' (Moffatt) or 'dazzling brightness' (Knox).[1] However, the basic meaning of the root is 'ascend, climb,' and thence 'be overweening' (cf. Arabic *w-f-'*). In the Canaanite texts from Ras Shamra, it denotes arrogant opposition, the act of an *upstart, e.g.*, 'nt III 34: *mn ib yp' lB'l*, 'What enemy hath arisen against Baal?'; Gordon 137, 3: *atyp't B['l]*, 'Thou, thou hast been overweening, O Ba[al].' Hence, it may be suggested that the meaning of our verse is:

> 'Thine heart hath grown haughty by reason of thy beauty; through thine upstart conduct thou hast spoiled what wisdom thou hadst.'

Theodor H. Gaster.

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[1] LXX.: μετὰ τοῦ κάλλους σου; Vulgate: *in decore tuo*. The Basic Bible's 'You have made your wisdom evil through your sin' lacks basis.

I John i. 1–3.

'THAT . . . which we have seen with our eyes . . . declare we unto you. . . .'

Here the writer seems to imply quite definitely that he had been an eye-witness of the earthly life of Christ. That is the natural meaning of his words, and, if he intended any different meaning, he must be held guilty of using language calculated to mislead—a charge which ought not to be lightly made.

Critics have attempted to escape from this conclusion in one of two ways.

(1) By taking the words in a 'mystical' sense. This, however, seems to be ruled out by the deliberate contrast between 'we' and 'you.' Since the writer is addressing fellow Christians, it would be tactless for him to suggest that his own mystical experience had been denied to them. It might even lay him open to a suspicion of Gnosticism.

(2) By taking 'we' to mean 'our predecessors,' just as an Englishman of to-day can say, 'We [*i.e.* our ancestors] defeated Napoleon at Waterloo.' This also fails to account for the contrast between 'we' and 'you.' Moreover, it is very doubtful whether the first person plural can be used in Greek unless the writer or speaker had at least some personal share in the action. This is a question on which it would be interesting to have the opinion of a linguistic specialist. I have noted two or three apparent examples in late Latin writers (Ammianus Marcellinus, Sulpicius Severus and Orosius). (An example cited from Tacitus has been shown to be unsatisfactory—see Brooke on the present context in *The International Critical Commentary*.) But even if examples were numerous this explanation would still be unnatural.

I maintain therefore that the writer claims to have been an eye-witness of the life of Christ. Clearly this has an important bearing on the Johannine question as a whole.

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Recent Foreign Theology.

Swiss Studies. Two further numbers of the Swiss series of *Cahiers Théologiques de l'Actualité Protestante* have now appeared. The first of these is by that distinguished scholar Oscar Cullmann, and is devoted to the question of *Christmas in the Early Church*.[1] The author shows that during the first three centuries 25th December was not observed as the birthday of Christ, but was merely a heathen festival. At first 6th January was observed in the East as the birthday of our Lord, as well as the anniversary of His baptism, and then this usage spread to the West. In the fourth century, however, came the movement in the West to substitute 25th December, and later Rome made a determined effort to secure the acceptance of this date in the East. It owed not a little to St. Chrysostom for the success of its efforts.[2] The second study is by Karl Barth, and is devoted to a study of *Prayer according to the Catechisms of the Reformation*.[3] The author studies the teaching of Calvin and Luther, and notes both what they teach and what they leave without mention—for example the question of individual or corporate prayer, prayer from the heart or according to set forms, uttered and unformulated prayer. On the positive side, prayer is set forth as the gift of God and at the same time as the act of man. It must therefore be infused with the spirit of humility while at the same time it may be the instrument of power. The author then offers a study of the Lord's Prayer according to the teaching of the Reformers. In directing attention to the subject of prayer—so much neglected in the life of the Church to-day—this little book should perform a real service, and if the Church could once more learn to think of prayer as both plea and power it would gain immeasurably.

Belgian Studies. Two further issues of the series of studies known as *Analecta Lovaniensia Biblica et Orientalia* have also appeared. Of these the first is by G. Goossens, and it deals with the question of *Royal Substitutes in Babylon*.[4] The author starts from Sir James Frazer's deductions from the references of Greek writers to the festival of Sacaea—yielding the theory that at the Babylonian New Year Festival a slave was temporarily

[1] *Noël dans l'Église ancienne* [1949]. Delachaux et Niestlé, Neuchatel and Paris; Swiss Fr. 2.00.

[2] The interested reader will find this subject dealt with also in the course of an article by M. S. Enslin, 'Like a Mighty River,' in *Crozer Quarterly*, xxvii. [January 1950].

[3] *La Prière d'après les Catéchismes de la Réformation* [1949]. Delachaux et Niestlé, Neuchatel and Paris; Swiss Fr. 2.50.

[4] *Les Substituts Royaux en Babylone* [1949]. E. Nauwelaerts, Louvain; J. Duculot, Gembloux; and Desclée de Brouwer, Bruges and Paris; Belgian Fr. 20.

invested with the royal power and then sacrificed —and shows that this rests on no solid evidence, but only on a misunderstanding of the text of Berosus and an unwarranted extension of the statement of Dio Chrysostom. That there were on occasion substitutes for the king in Babylon is agreed, but it is held that these were in times of special danger and not annually. The only evidence for the festival of Sacaea places it in Persian times, though it may owe something to borrowings from Babylon. The other study is by J. Seynaeve, and is concerned with *Cardinal Newman's Doctrine of Inspiration.*[1] It is well known that Newman's views on this subject were warmly controverted in his own time, and are generally held by Roman Catholics to be erroneous, and they were condemned, though without mention of Newman's name, in the Papal Encyclical *Providentissimus Deus.* Here the author reviews the controversy and its setting—and incidentally publishes some hitherto unpublished letters of Newman's—and shows that Newman was most concerned to demonstrate the human element in the composition of the Scriptures in order to erect a defence against the Liberalism of his day. He is held, however, not to have penetrated deeply enough the nature of inspiration, though the whole is written with a manifest admiration for Newman and appreciation of the service which he rendered.

A New Catholic Commentary. With a speed which is little short of astonishing, six of the Old Testament volumes of a new Catholic Commentary on the Bible have been issued in Germany. The new Commentary is known as the Echter Bibel, and its General Editor for the Old Testament is Friedrich Nötscher. The six volumes deal with Psalms, Jeremiah, and Lamentations, 1 and 2 Maccabees, the Minor Prophets and Ecclesiastes, Isaiah, and Ezekiel and Daniel. The authors are F. Nötscher, J. Ziegler, and D. Schötz.[2] The scholarly quality of the Commentary is guaranteed by the name of the General Editor, who is well known for his earlier work and whose scholarship is second to that of no other German Catholic scholar. J. Ziegler is perhaps best known by his volumes in the larger edition of the Göttinger Septuagint. D. Schötz was not known to the reviewer from earlier publications.

The plan of the Commentary is to give a very brief Introduction to each book, a new translation with brief text-critical notes and a verse by verse commentary. The scale of the Commentary does not allow long discussion of problems, but sound guidance is offered to the reader. It is only possible here to refer to a few of the positions adopted as samples of the point of view which governs the work. It is freely recognized that the background of Is 40–55 is exilic, while that of 56–66 is held to be either exilic or early post-exilic. Nevertheless the author contents himself with citing the decree of the Biblical Commission, and avoids affirming plurality of authorship. The Servant Songs are given a messianic interpretation. Daniel is recognized to be an apocalyptic work, and its first half is described as a 'Midrash with a historical background.' The fourth beast of ch. 7 is held to represent the Seleucids and the Little Horn Antiochus Epiphanes. The Son of Man of that chapter is interpreted collectively, and it is recognized that it is first in the New Testament that the Son of Man becomes a personal Messiah. Ecclesiastes is held to be a literary unity by reason of its uniform style. The allegorical interpretation of Jonah is rejected. It is recognized that elements of the miracle of the fish may have their parallels elsewhere, but the religious significance of the story is unique. The Books of Joel and Habakkuk are held to be unities, but Zechariah is recognized to be composite. The author of the second part is not separated far in time from the author of the first part, however. The historical value of 2 Maccabees is held to be uneven, so that it can neither be invariably preferred before 1 Maccabees nor invariably depreciated in comparison with it. It therefore appears that while the point of view is generally conservative, it is not immovably so. No bibliographies are given, but the authors are acquainted with modern work, and are only prevented by lack of space from giving a fuller account of positions which they do not adopt. The Commentary is an essentially scholarly one, though suitable for wide use, and it should be of service to non-Catholic readers who desire to know something of the views of present-day Catholic scholarship.

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[1] *La Doctrine du Cardinal Newman sur l'Inspiration d'après les Articles de 1884* [1949]. E. Nauwelaerts, Louvain; J. Duculot, Gembloux; and Desclée de Brouwer, Bruges and Paris; Belgian Fr. 30.

[2] *Die Heilige Schrift in deutscher Übersetzung, Echter Bibel. Das Alte Testament;* I. *Die Psalmen,* by Fr. Nötscher [1947]; II. *Jeremias und Die Klagelieder,* by Fr. Nötscher [1947]; III. *Erstes und zweites Makkabäer,* by D. Schötz [1948]; IV. *Zwölf-prophetenbuch oder Kleine Propheten, und Kohelet, Ekklesiastes oder Prediger,* by Fr. Nötscher [1948]; V. *Isaias,* by J. Ziegler [1948]; VI. *Ezechiel,* by J. Ziegler, and *Daniel,* by Fr. Nötscher [1948]. Echter Verlag, Würzburg.

Entre Nous.

F. D. Maurice.

A hundred years ago Frederick Denison Maurice was a notable figure who caught the eye. There were always those who could not understand, and, it seemed, actively disliked him. Mozley's criticism was savage; and Leslie Stephen said bluntly, 'Of all the muddle-headed, intricate, futile persons I ever studied, he was about the most utterly bewildering.' Even Martineau was stumbled, for a time. 'He seems to me to have a mere presentiment of thinking, a tentative process in that direction that never fairly succeeds in getting home.' But a man of whom Church could write, 'There is something in Maurice, and his master Coleridge, which awakens thought in me more than any other writings almost; and with all their imputed mysticism they seem to me to say plain things as often as most people,' is worth studying. And, indeed, Maurice was surrounded by a circle of ardent disciples; among them that enthusiastic person, Charles Kingsley. And Hort, a much more steady mind. Although a saintly soul, and in some ways a too diffident nature, Maurice's life was filled with the noise of controversy. He joined issue with Newman; he clashed with Mansel. In some ways he was far before his time, and a real and daring pioneer. He was cast out of his Chair at King's College, London, because of a passage in one of his books on future punishment, really because he used the word eternal in the Johannine sense of it, and where he stood then many stand to-day. It was Maurice who led the way to the establishment of Queen's College, the first of its kind for women. It was Maurice who was responsible for the Working Men's College. His book on Christianity and the other religions has been left behind. Indeed, he did not know much about some of them. How could he, when their canons had not been translated in his day?

But he was among the first to look in the right direction, and spoke of the masses outside the faith with a wistful and winsome hopefulness. It was Maurice who was the leader of the Christian Socialists, filled with a burning indignation at the wrongs of so many of his countrymen. And things followed. 'The founder of Girton College, Cambridge, Miss Emily Davies, and great headmistresses like Miss Buss and Miss Beale, were wholly or in part trained at Queen's College, and may well be supposed to have received within its walls the impulse that made them, in different directions, such earnest reformers of women's education. The inspiration, then, both of Cheltenham and of Girton derives in no small way from Maurice.' And to him, too, under the influence of Erskine of Linlathen, is due not a little of the new atmosphere, the mellowing in British theology to-day.

Professor H. G. Wood has published a book, *Frederick Denison Maurice* (Cambridge University Press; 10s. 6d. net), consisting of admirable essays on the different aspects of his life. Written by an authority upon the subject, it is notably scholary, impartial, and fair. It ought to be read, And it might well bring to life again a figure, now dimming, who played a great part in his day; and many of whose judgments have been justified by time as a study of the last chapter on 'Maurice and Social Ethics' makes plain.

Moreover the book is written with distinction. And scattered through its pages are arresting passages like this: 'I think he would have been interested in the discovery that if the Miners' Federation had invested in the mines the money spent in strike pay during the last generation, they might by now be in possession of the mines, and in a position to reorganize them to their hearts' content.'

A. J. Gossip.

Leyton Richards.

Private View of a Public Man is the title of a Life of Leyton Richards, written by his wife, Edith Ryley Richards (Allen & Unwin; 10s. 6d. net). The very outline of Leyton Richards' movements shows that this was no ordinary man. He was successively minister of Peterhead Congregational Church; Collins Street Independent Church, Melbourne, Australia; Bowdon Downs Congregational Church, Manchester; Pembroke Chapel, Liverpool; Carrs Lane, Birmingham; and he ended his days as a Quaker and as Warden of Woodbrooke Settlement, Birmingham. It may be questioned if a man's best biographer is his wife. But Mrs. Richards disarms criticism in her Preface. 'I have kept before me,' she writes, 'Boswell's ideal of what a biography ought to be; "I profess not to write his panegyric which must be all praise, but his Life; which great and good as he was, must not be supposed to be entirely perfect. In every picture there should be shade as well as light."'

Leyton Richards encountered Scots independence in Peterhead. 'There was Jamesie, a staunch upholder of "free prayer" who waylaid the Episcopal minister, coming from the conduct

of a service in the old people's institution with, "I didna like yon prayers." When told that nevertheless they were the prayers of great saints, he retorted, "Aye, aye, maybe, but they're a' deid." ' When the call came to go to Melbourne Mrs. Richards confided to an old lady that it seemed so far away, only to get the devastating and entirely relevant answer, ' Far-r frae where ? '

In Australia Leyton Richards began to show himself as the public supporter of unpopular causes, a rôle which he played to the end of his life. At that time the Australian Government had passed its Defence Act which involved modified conscription and he went into action against it. It says much for him that when he left Australia his chief opponent, Colonel Crouch, travelled hundreds of miles to be present at the farewell meeting. It is a great thing for a man to love his enemies but it is bordering on the miraculous for his enemies to love him.

In the First World War Leyton Richards was an uncompromising pacifist. He preached pacifism day in and day out. There was surely much to be said for the mother who came to him to say that her son was home from France on leave ; could Leyton refrain from references to the War next day as her boy needed strength and comfort, not the planting in his mind of doubts and uncertainties. In the end he was arrested for his pacifist activities, and brought before the Court of Summary Jurisdiction at the Mansion House. In consequence of the trial he was fined £100 which his congregation at Bowdon paid for him, which is another example of how even those who differed from him could not resist him. When he was Secretary of the Fellowship of Reconciliation the police appeared to search the premises. ' I will save you some trouble,' he said to them, ' by giving you straight away the most subversive literature we have in this office,' and handed them the New Testament.

He could never have been a popular preacher in the accepted sense of the term. He believed that great preaching requires great hearing. He believed in utter honesty. In Australia a stranger leaving the church was heard to say, ' That's the most honest man who ever stepped into a pulpit.' He had to toil terribly at his sermon preparation, and invariably began the morning by putting on his boots—which he always cleaned himself—because he believed that no man could do good work in his carpet slippers. It was typical of the man that his wife tells us that ' nothing discouraged him more than to receive most praise for work with which he himself was least satisfied.' It was generally true of him that he emptied his churches and then filled them again. *À propos* of this his wife tells a story of Dr. Orchard. He and his wife were sitting in a large building with crowds gathering to hear a well-known popular preacher ; he murmured to her, ' I could never fill a place like this.' ' No,' she replied, ' but you could empty it.'

One of the great influences of his life was Ambrose Shepherd. The story of how that shy man won Leyton and his brothers is delightful. He was paying his first call ; in the family there were three boys and a fine tom-cat. ' He was awkward and so were we, but the cat saved the situation by jumping on to the table. Immediately the visitor made a pea-shooter from a newspaper at hand and began to bombard the cat with a shower of paper pellets ; the boys found immediate occupation in maintaining the supply of ammunition and feline profanity made conversation superfluous. From that day forward the Minister had three staunch friends in fair weather and foul, and even the cat did not disdain his caresses.' Truly there is more than one way into the heart of a boy.

This is a fascinating book which lured one reader on to devour it at a sitting. But from its pages there emerges in the last analysis the picture of a man who loved causes more than he loved people and who therefore in the end missed greatness.

WILLIAM BARCLAY.

New Series.

The Old Testament articles in the series ' Living Issues in Biblical Scholarship ' will be followed by the vital New Testament subjects—' The Last Supper,' ' The Church in the New Testament,' ' The Church and the Ministry,' ' Baptism in the New Testament.' Among the contributors will be Professor G. D. Kilpatrick, The Queen's College, Oxford ; Principal Vincent Taylor, Wesley College, Leeds ; and the Rev. W. F. Flemington, Wesley House, Cambridge.

There will also start shortly a new series—' The Mind of Christ.' The series will be opened by Professor John MacLeod, Aberdeen, on ' What He found in Scripture.' The following months the topics will be ' The Novelty of the Gospel,' ' The Religion of Jesus, ' Is the Gospel simple ? ' ' The Rule of the Father,' and among the contributors are Professor A. J. Gossip, Kingussie ; Principal H. F. Lovell Cocks, Bristol ; Principal Charles S. Duthie, Edinburgh ; and the Rev. W. H. Cadman, Mansfield College, Oxford.

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